The
CHRISTIAN CENTURY
A Journal of Religion

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Can Christian Missions Be Saved!

An Editorial

Looking at Life With Kagawa
By Harold E. Fey

Some Perils of the Worship Vogue
By Roy B. Chamberlain

The United Church of North America
By Ray Allen

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The CHRISTIAN CENTURY

March 12, 1930

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Circulation Plus

"You may perhaps be interested to know the use which I made of the number of The Christian Century which I received this morning," writes the Rev. Harry W. Kimball, of the Evangelical Congregational church of Needham, Massachusetts. Perhaps? Mr. Kimball, you haven't a very deep insight into the secrets of a cheer-leading circulation manager's heart. He is interested in any use made of his paper anywhere, any time, by anybody. Why, over in China, that famous Y. M. C. A. secretary, Robert Lewis, while traveling in the bandit country in Fukien province, found his Christian Century . . . but that's a story which the editorial department insists on telling in its own way.

Well, to get back to Mr. Kimball. "Perhaps I'm interested"? Mr. Kimball, you'd be surprised.

"I sent your paragraph regarding the needs of China to a member of our missionary committee, asking him to consider this, look the matter up and report to our missionary committee at its next meeting as to whether we should make some contribution to the China Famine Relief." That's a good start, surely. I hope that by this time the committee has considered and reported, the gift has been appropriated, and the money is on its way.

"I sent the article, Prayer Meeting at Eleven, to one of our deacons, asking him to consider this and present it to the next meeting of our church committee." Discussing an article like that ought to put new life into any deacons' meeting. A new slogan! For bigger and better deacons' meetings—hand around The Christian Century!

"The editorial on the naval conference I sent away to one of our young people, as they are to discuss next Sunday night, 'If Jesus represented the United States at the naval conference, what would he do and say?'" You see, Mr. Stimson, they're taking your job pretty seriously in Massachusetts.

*"Also, I plan to use the reprint of Dr. East-*man's articles in a discussion group which we have in our parish." In which Mr. Kimball is doing the same thing many others have written that they are going to do.

You will notice that the post office circulation and the actual circulation of The Christian Century in Needham, Massachusetts (pop. 8,977), is not the same thing. The post office says that the circulation of The Christian Century in Needham is four copies; Mr. Kimball shows, well, let's figure a minute—one member of missionary committee plus, say, four others to make full committee, makes five; one deacon, plus the others, say seven, makes eight, total 13; one young debater, plus the others, say five, makes six, plus the attendance at the debate, say 25, makes 31; plus the other 13 makes a grand total of at least 44, not to count the original Mr. Kimball, who read or heard or were exposed to parts of that single issue. That's what I call circulation plus.

THE CHEER LEADER.

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The CHRISTIAN CENTURY

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EDITORIAL

STRANGE stirrings of heart came to many Americans on Saturday, March 1, when the first complete religious service ever carried across the Atlantic was broadcast from Westminster abbey, London. It was a service of special intercession for the success of the naval disarmament conference, with the sermon preached by the bishop of Chichester. "We believe," said the bishop, "that the London conference is a critical conference; that the meaning of the Kellogg pact is here and now being put to the test. If the naval strength of the principal powers is to be reduced in proportion all around, should we not ask for all those powers to say how low they can go? We who belong to the church of Christ declare it cannot be too low for us." The radio thus makes clear the united prayer which is being made in behalf of the conference. For the swift rallying of the religious forces of England, which has come at the disquieting reports from the delegates, is being matched in other countries in much the same manner. Everywhere, men of faith are praying. And can there be any actual insecurity for the nations on seas that are overarched and encompassed by international prayer?

Oceans Made Secure By United Prayer

Senator Borah Warns Against Failure at London

SENATOR BORAH made himself the mouthpiece of thoughtful citizens in every land when he delivered his radio address on the London conference on March 1. The concern for the outcome which he expressed is the concern of all thoughtful persons. His picture of the unparalleled opportunity which confronts these five friendly powers, all leagued in a pact of peace, is the picture in millions of minds. His burning hatred of the folly of competitive armament, his rebellion at the enormous tax burden which this armament entails, his belief that there can be no security for any nation while armies and navies mount —these are the thoughts of most ordinary men and women. But the difference between the ordinary man's expression of these thoughts and Senator Borah's is important. The ordinary man, seeing the London conference drifting into fatuity, is oppressed with a sense of his own inability to change its direction. Senator Borah, knowing that the delegates will listen, does not hesitate to utter the weightiest of warnings. "There is something more devolving upon this conference than disarmament," he says, "and that is to keep alive the confidence of the people in their governments. . . . We are told that communism threatens orderly government. Well, there is a reason for those things. Great periods of unrest do not come without cause. And the most frightful cause at this time is the never-ending exactions of government—and 85 per cent of those exactions are for arms, for war—among friendly nations pledged never to go to war. . . . There is a wide gulf, and it may some time prove to be a dangerous gulf, which divides the people with their burdens and cares from their governments with their almost calloused indifference to these burdens. . . . If those governments and their representatives do not sufficiently realize at this time the necessity of taking some risk in order to lift this weight of armaments from their peoples, I venture to say that in due time they will have ample notice of their mistake." It is a prophecy for every government represented at London to ponder.

The Phenomenon of Mrs. McCormick

ILLINOIS is in the midst of another campaign for a seat in the United States senate. Senatorial contests in Illinois have a way of developing bizarre features that attract national attention. The present is no exception. The press of the country is following it closely, first, because it will give something of a line on popular opinion in regard to American adherence to the world court, and second, because one of the principal contestants is Mrs. Ruth Hanna McCormick. Mrs. McCormick, at present congressman-at-large from the state, seeks to wrest the republican

nomination from the present Senator Deneen. Her campaign is widely heralded as the first major effort to prove that a woman can be just as successful a politician as any man. The daughter of Mark Hanna, and the widow of Senator Medill McCormick, Mrs. McCormick is reputed to be out to show the public that there are no tricks in the politician's repertoire with which she is not familiar and which she cannot employ. Her campaign, therefore, presents as curious a conglomeration of opportunistic elements as has been seen in a long while. In a state where the McCormick-owned Chicago Tribune and the Hearst press howl daily against the world court, she is against the world court. In a state where the total dry vote is able to overbalance Chicago's wet majority, she seeks a dry endorsement. But in a state where the potent city machines of the Big Bill Thompsons, the Brundages, the Crowes, et al, are loudly wet, she still manages to find a basis of understanding with them. She is for anything and anybody who will help her to get elected; she is against anything and anybody that may hinder. Her campaign is certainly an interesting illustration of the aptitude of a woman in the field of "practical" politics, but we doubt whether many of the women of Illinois will appreciate it.

The Churches State Their Peace Program

REFERENCE to the news columns of this issue will show an unusual amount of space devoted to the printing of the findings of the Evanston conference on the churches and world peace. Under ordinary circumstances, The Christian Century would find it impossible to give so much room to the detailed resolutions of any gathering. We are convinced, however, that this material has immediate importance for every Christian church and minister. It constitutes a program of action for the churches in respect to world peace. Having been drawn up, after intensive study and strong debate, by representatives of more than thirty denominations, it comes as near to being the expression of a program on which the Protestant communions of the United States are united as can be formulated at the present hour. The range of subjects is familiar. Except for the emergency action required by the position into which the London conference has apparently drifted, the findings adopted at Evanston deal with topics that have been under discussion, and on which a common ground of opinion has been forming, for years. The general findings state several positions with a clearness that has not always been achieved in the past, but the essential ideas are not new. It is no surprise to find the churches favoring a reduction in naval and military budgets, against many present forms of military training, for entrance into the world court, for ratification of the Pan-American arbitration treaty, against armed intervention to protect citizens or investments abroad, for eventual entrance into the League of Nations, and for a re-study and general amendment of American relations with the far east. But the millions of church members in the denominations represented at the Evanston conference may not know exactly where their churches stand on these issues. By printing the findings in full, we make it possible for their ministers to inform them.

Christian Conscience and Citizenship

WHILE space is lacking for comment on every portion of the Evanston findings—and most of the findings are so clearly expressed as to require no comment—we cannot forbear drawing attention to one paragraph in the first section. This deals with an issue which has come to public attention during the last year, and which the churches dare not ignore:

> We believe that the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others. We urge that the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the pact by which the nations have renounced war as an instrument of national policy.

As a reminder of the existing situation, let us again quote the words in which a federal district judge recently denied citizenship to Professor Macintosh of the Yale divinity school:

> . . . it appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed, that the petitioner is not attached to the principles of the constitution of the United States and further decreed that said petition for citizenship is denied.

Here is a moral issue, operating in the realm of conscience, and affecting the good faith of the nation in its adherence to the Pact of Paris as much as the good faith of the applicant for citizenship in his declaration of allegiance. We repeat: the churches dare not let this issue pass in silence. It may produce national repercussions more violent than the church has experienced in generations before the naturalization laws are altered. But altered the churches say they must be. So help us God!

Farewell to the Herald of Gospel Liberty

WITH its March magazine number, the Herald of Gospel Liberty, the oldest religious paper in the world, appears for the last time under its old name and as a separate entity, and with its next issue it will appear merged with the Congregationalist as "The Congregationalist and Herald of Gospel Liberty." This journalistic fusion is a vivid and convincing evidence of the reality of the union which has been effected between the Congregational and Chris-

tian denominations. To be sure, the consolidation of the missionary agencies, state and national conventions and local congregations of the two bodies will be achieved only gradually, and there is much yet to be worked out in all of these fields. But when the religious papers of two denominations unite it is the sign and symbol of a true union. A large per cent of the denominational esprit de corps of all communions is directly dependent upon the continuous urgency of the denominational press; and conversely, the support of the denominational press remains possible only as that esprit de corps is kept up to concert pitch. When the journalistic organs of separation merge, it is both a guarantee that something has really happened in the life of the bodies concerned, and an assurance that the union of the groups will grow increasingly complete. It is a matter of common observation that institutions tend to perpetuate themselves through sheer momentum and institutional pride regardless of their present value. Religious papers die hard. Many of them do die; but most of those that do, die simply because they have starved to death. They die reluctantly and with protestations. The Herald of Gospel Liberty is not dying, but in sacrificing its separateness it is being reborn into a wider usefulness. And that is just what every denominational institution will have to do as the unity of the church comes—sacrifice the pride of historic separate identities to the greater glory of a more perfect service.

How Powerful Is A Newspaper?

ENGLAND is going to find out. Her two most potent journalistic magnates, the Lords Beaverbrook and Rothermere, have launched a political party of their own. It is called the United Empire party—it's a pity that our own whoop-it-up press couldn't have a party with a name like that to celebrate—and its motto is "empire free trade." Empire free trade is a scheme whereby all the parts of the British commonwealth of nations—which is still an empire to the noble lords of Fleet street—are to be joined in a Zollverein that puts a high tariff up against the entry of goods from non-British lands, but does away with all tariffs as between the various units of the empire. It is the Beaverbrook-Rothermere idea that such a party can be pushed into power by the united support of the newspapers which they control. These journals now have a combined circulation of more than 6 million copies daily. Their first appeal brought in almost a hundred thousand dollars for the party chest during the first 24 hours of the party's life; the dotted line coupons were clipped and signed by two hundred thousand applicants for charter membership; five conservative members of parliament landed in the new party to the encouragement of loud cheers from the Evening Standard and the Daily Mail. Lord Beaverbrook is the new party's leader. When it forms its first government he will be its first prime minister, if he lives that long. "Empire free trade" is an idea that has been dangled before the eyes of every party leader in Great Britain, and unanimously rejected. Now the Beaverbrook and Rothermere press is out to show that it can put the thing over by its own power. We believe that it will discover that it has badly overestimated its influence.

Will Hays and the Presbyterians

HERE and there voices have been raised deploring the reference to the church activities of Mr. Will Hays when considering the moral and social shortcomings of the movies. But a letter printed in the Churchman indicates that Mr. Hays has not hesitated to use his church connections in his efforts to protect the moving picture industry from undesired scrutiny and the threat of remedial action. The letter is written by Maude M. Aldrich, who identifies herself as field secretary of the Federal Motion Picture Council in America, Inc. For eight years, from 1920 to 1928, Miss Aldrich says that she was on the staff of the board of temperance and moral welfare of the Presbyterian church, and its successor, the department of moral welfare in the board of Christian education. She describes the way in which the former board, when under the leadership of the late Dr. Charles Scanlon, set on foot plans for a national study of the moving picture situation by the churches. Then she tells how Mr. Hays, newly appointed "tsar" of the movies, gained the spotlight in the effort of the Presbyterian board of ministerial relief and sustentation to raise a fund of 15 million dollars. When Dr. Scanlon printed a pamphlet setting forth conditions in the moving picture industry, with the expectation of distributing this pamphlet at the Presbyterian general assembly of 1925, Miss Aldrich says that "Mr. Hays was afraid that it would injure his work for ministerial relief and so wired the president of the board of Christian education, of which the board of temperance and moral welfare had become a part. . . . We were ordered not to distribute the booklet." "This," Miss Aldrich adds, "is but an illustration of the thing that went on within the church under the clever use made by Mr. Hays of his connection with the pension fund." She is wise enough to add this postscript: "I have letters and can produce witnesses to verify all that I say."

Sex Instruction Is No Crime

THE purveyors of pornography sniggered in their sleeves when, ten months ago, Mrs. Mary Ware Dennett was convicted in a federal court and sentenced to $300 fine and a year in prison for sending through the mails a pamphlet designed to give serious and edifying instruction to the young on the sex side of life. It began to appear that almost any sort of

treatment of sex was safer than one intended in good faith to make people intelligent about it and respectful toward it. The decision has been reversed and no retrial was ordered, so the case is ended wholly in Mrs. Dennett's favor. "No case was made for submission to a jury and the judgment must therefore be reversed," was the decision by which the court of appeals disposed of the action of Judge Burrows who had presided at the former trial, and who is the same judge who later came into prominence through his decision against the naturalization of Professor Macintosh. The Christian Century is not in a position to pass judgment upon the merits of Mrs. Dennett's pamphlet or upon the degree of skill and tact with which she expounded the facts and principles which constitute its subject matter. Naturally it is impossible for anyone to write on this subject without mentioning matters which are better left out of casual conversation, but it is no service to the cause of morality to punish with fine and imprisonment one who is making a sincere and reasonably intelligent effort to disseminate needed information and to establish sane and wholesome attitudes in regard to sex. It is said that Mrs. Dennett wrote the pamphlet originally for her own children. While different people have different ideas as to what may properly be said to young people on this subject, and those who think that nothing ought to be said will inevitably consider any discussion of it indecent, the Y. M. C. A. and Y. W. C. A. thought well enough of this treatise to distribute it in considerable quantities among their constituencies. We are glad to see Mrs. Dennett exonerated—and we are not sorry to see Judge Burrows reversed.

Can Christian Missions Be Saved?

THE question must be faced at once. Can Christian missions be saved? Or is the Christian missionary enterprise to drift further into impotence? This is no matter of a changing interpretation considered in occasional gatherings by a few score leaders. Jerusalem conferences will help, but the dissemination of their conclusions is too slow, and accepted with too much hesitation, to save this situation. It is no matter of pushing up mission board receipts. More money would lighten certain administrative burdens, but it is as clear as sunlight that money will not solve this problem. It is no matter of securing more missionaries. The difficulties of the boards in this direction are real, but the issue is far more one of the missionaries now in service than of those to be recruited.

In the light of the new conditions on the principal mission fields, and in the light of the Christian missionary enterprise *as it actually is*, the churches must answer this question *now:* Can the enterprise be saved? They must be made to understand that, as matters now stand, the enterprise is losing ground. This loss is not merely a statistical one, although there are important mission fields where there has been an ominous loss in the reported Christian constituency in recent months. The loss goes deeper than that. It goes down to that underlying process of influencing the thought-life of peoples which, a few years ago, was the real power of the missionary undertaking. Men might not join the Christian community, but the most influential and the most promising of them took their thinking from Christian sources. On strategic mission fields, this is no longer so. In this sense, the missionary enterprise is being lost.

That clear-eyed missionary in Johannesburg, Ray E. Phillips, told the story recently in these pages (see The Christian Century for January 15) of the way in which Christian missions are losing in South Africa. It was a story of an enterprise almost totally failing to function in the realm of the conditions and issues which are *today* affecting the natives of South Africa. One of the most pathetic passages in that remarkable biography, "Aggrey of Africa," tells of the frustration which that inspired son of the Gold Coast felt when he tried to preach to a congregation of fellow Christians at Kamundungo:

> I talked patience, domestic virtue, simple honesty and thrift. . . . Then I remembered what I had seen on the road the day before. . . . Then my voice began to quiver. Something was choking me. O Heavens! Shall I preach of bravery, of standing for their rights? That were sheer madness, sin, criminal, in me, for that at present means death. . . . Then I talked of heaven and the streets of gold. . . . With these people, homeless, no chance to own one, with ownership in land out of the question, baffled and buffeted on every side except the side on which the missionaries are, even domestic virtues are practiced only in fortitude. The only thing to do was to wind up by telling them to set their minds on things above where sorrow and sighing never enter. . . . They seemed encouraged . . . and sang . . . "God will take care of you."

The elements are different, but the impotence and the resultant effect seems to be much the same in India. There are missionaries in India who are doing wonderful work. There are Indian Christians who are at the very front of that nation's life. But in an India that is seething with unrest, reaching out in every direction for guidance toward a new life, the influence of the mission group as a whole is distinctly on the side of the status quo. Pulsing India, as she roughly but conclusively estimates the elements in her present situation, puts down the missionary enterprise as on the side of that idea of government and society from which she is determined forever to separate.

Perhaps the most significant missionary situation in the world exists in Japan. A new type of Christian evangelism has come to the fore there, led by that Japanese prophet, Toyohiko Kagawa. Christian missions seem actually to be in process of being saved in Japan. They have become, within the past few

months, one of the most compelling social and intellectual factors in Japanese life. Frankness, however, compels the admission that this salvation of the enterprise is taking place in spite of the hesitation and almost open opposition of some missionaries. Kagawa has been working in Japan for years. With the exception of a minority of missionaries, his work has been regarded by the "regular" Christian forces with suspicion. The churches and the missions have held aloof from him. But the sheer spiritual power of the man has swept ahead, first capturing the imagination and following of the Japanese Christians. And now the missionaries—many of them still with obvious reluctance—are being forced into line with a movement that has too much power for them to thwart it.

There is, alas, only one Kagawa. So there is only one mission field where the Christian enterprise is out in front of the line of social advance. Practically every corner of the mission field is being rent and shaken by the mightiest revolution in history. Political organization, social custom, industrial method, and—more than all else—the thought-life of whole peoples are being challenged and destroyed and reconstructed on a scale that is without parallel in the human story. Yet, except in Japan, the Christian missionary enterprise, having done its part to bring this revolution to birth, now gives almost no sign of being able to hold leadership in a revolutionary hour, but either sinks into insignificance or tries to maintain its contacts with the passing order.

To make concrete the situation as it actually is, we invite attention to the present condition of the missionary enterprise in China. We speak now, bear in mind, of that enterprise *considered as a whole*. There are missionaries, there are missions, there are Chinese Christians who are trying desperately to make Christianity an appreciable influence in revolutionary China. But when Christianity is considered *as the Chinese see it*, it must be remembered that it consists far more largely of such elements as are placed in China by the Roman Catholic church, the China Inland mission, the various "faith" missions, the ultra-conservative Lutheran and southern fundamentalist denominations, than of anything else. It may seem like a strange blindness on the part of the Chinese that they fail to distinguish between, say a Spanish Catholic and a New England Congregationalist missionary. But how many Christians are able to distinguish between a Shiite and a Sunnite Moslem, or between Mahayana and Hinayana Buddhism? When considering the present condition of Christian missions in a country like China, *all* the Christian enterprise must be taken into account.

Looking at this total situation, there is something bitterly ironic in remembering the years of prayer which Christians offered for the shattering of the rigid molds which held the old China. From the hour of Xavier's despairing death-cry, "O rock, rock, wilt thou never break?" to the hour of the martyrdoms of 1900, this was the characteristic hope and petition of the missionaries and their supporters. Now, suddenly, the rock has broken. Indeed, it is no longer a rock. It has reverted to its original elements. No land today is more formless, more fluid, more plastic. New ideas fill the air. Men are committed to the search for new ideals, new ideas, new forms of action. Even such an ancient religion as Buddhism, as Dr. Frank Rawlinson has shown in his "Revolution and Religion in Modern China," is assuming new forms, seeking a new approach to the Chinese mind. The busiest spot in a Chinese city today is the bookstore or the newsstand.

Here is exactly the situation for which Christianity has been praying. But what, now, of Christian missions? A more divided, a more hesitant, a more impotent enterprise it would be difficult to imagine. Faced by the opportunity of centuries, the Christian forces reveal an inner division which makes it all but impossible for them to act at all. Take, as an example, the situation in regard to the production of Christian literature. For years, any student of China could foresee the coming of a day when the printed page was to have a power even surpassing that which it traditionally has exerted. That day has fully come, and new books, new magazines, new newspapers crowd the market, while the reading public doubles and trebles almost overnight. But the output of Christian literature falls to next to nothing, and such material as is produced is colorless and anemic, marked by an excess of caution which condemns it from birth. The attempt to overcome this inadequacy by united action—an attempt which led to the formation of a Christian literature council—ends in failure. One potent portion of the missionary body refuses to countenance the production of the only sort of Christian literature which can hope to command the attention of a land in the throes of revolution. Christianity in China, in so far as the production of Christian literature is concerned, goes dumb because Christian leaders cannot agree on what it has to say.

The situation is strikingly epitomized in a single recent issue of the Chinese Recorder. This is the monthly periodical produced in behalf of the whole Protestant missionary enterprise in China. The January number, which is the latest to come to hand, is almost wholly devoted to the five year advance movement which, probably in emulation of the movement in Japan led by Kagawa, has recently been launched. Is that movement to be a living force, or only an office blueprint? Six Chinese contribute articles pointing the way by which they believe the movement can be made to move. The missionary leader of the China Inland mission, however, seeks to outline the sort of gospel that must be preached in any such movement. This mission, the largest in the Protestant group in China, is 100 per cent fundamentalist. By a copious quotation of proof texts its leader shows that this campaign must emphasize the

"certain and impending judgment of men on account of their sins." The Chinese are to be reminded of the words of Revelation 21:8—all about the unbelieving and the abominable and the idolaters (to use only a few of the terms) and the lake which burns with fire and brimstone. And in another part of the same paper there is a discreet, but revealing, account of the ineffectual attempt to rescue the work of the China Sunday School union from the fundamentalism which has controlled it.

This latter situation merits more than passing consideration. It is another example of what happens when a reputedly united effort reduces itself to the lowest common denominator basis. Up to the present moment, the attempt to instruct the youth of China in Christian ideas, as carried on in the Christian Sunday schools, is in terms of a dogmatic that is completely opposed to every principle of knowledge that young China is absorbing in that nation's new schools. Because of the effort to have no single word in any Sunday school literature that might offend the most determined heresy hunter among the fundamentalist missionaries—and China has a good many of them—the Sunday schools, which should be equipping new Christians for a new day, have been living in a bygone age. Some of the mission boards have at last awakened to this situation, under the prodding of the World Sunday School union, and are now planning to leave the Sunday school organization in China in the hands of the dogmatists while they organize a new body of their own. But the point is, that this decision has only come now, after the revolution in China has been under way for years; it is a belated attempt to catch up with a procession that is already far down the road.

The organization of a new Sunday school movement in China is a beginning of an attempt to win back a battle almost lost. But it is only a beginning. If this battle is not to be thrown away, some grim facts must be faced, and some daring decisions must be made. The fact must be faced that more than half the missionary force in China and on other fields is a handicap to the Christian cause. Not because of any slightest shortcoming in purity and devotion of life, but in identifying Christianity with a day already departed, these consecrated people are doing what they can to make Christianity's triumph impossible. They stand for the status quo—theologically, politically, socially—some more than others, but all sufficiently to link their whole service with the cause of reaction. It is no good blinking this fact just because it is unpleasant.

What the daring decisions are to be it is as yet impossible to state in detail. We believe, however, that they must be in this direction: The missionary interests of the churches that are not afraid of the new day, of new methods, of a new message, must follow some such course as has been taken in regard to the Chinese Sunday school issue. They must coalesce to produce a new movement avowedly, even daringly, liberal, both in administration and in approach to the peoples of these unsettled lands. The missionaries of this new movement must be set free. They may be in a minority, but it must be a clearly defined and aggressive minority. It must be so aggressive that it will be able to show the masses of Chinese, Indians, Africans that there is a sort of Christianity that can join in a revolution. Half a dozen western mission boards, by sinking their individual differences and pooling their strength in an avowed adventure of this sort, might yet win for the Christian missionary enterprise a real chance to exert a vital influence during the next generation. But if the boards of the forward-looking churches are not ready to take this chance and cut loose in this way from the conservatism that now shackles the enterprise, then Christian missions must, until a new awakening comes, be resigned to impotence.

Creating a Red Menace

HAVE we no sense when it comes to dealing with communism in America? We pride ourselves on the practical nature of the American mind, on the diffusion of education throughout the country, on our ability to analyze and deal with unaccustomed and perplexing problems. Then why are we making such a mess of our treatment of our handful of radicals? Why do we allow our governments—city, state and national—to be pushed into actions which increase the very difficulties they are supposed to eliminate? Is the mere word "red" enough to drive the last vestige of common sense out of our minds? Is it not time to call a halt on the attempts at repressive savagery which breed savagery?

Such questions are justified by recent events. A wave of communist activity has recently been in evidence across the country. Widespread unemployment, cold weather, and the incitements of communist party agitators have combined to produce demonstrations in several cities. In New York, police brutality in breaking up a demonstration was so unrestrained as to bring a general protest from the press. More than ten thousand marched behind the coffin of a communist killed in a police charge; fortunately the police did not attempt to break up the funeral cortege. In Cleveland, a demonstration in regard to unemployment led to a general breaking of heads by police clubs. In Chicago, mounted police rode down and pounded to pieces a march of the unemployed on the city hall, while other police broke into and wrecked the local headquarters of the communist party.

The explanation, in all such cases, is that these methods are necessary in dealing with communists. Apparently, the protection of the civil law is suspended in the case of radicals. The police act as though they have been assured that they can go as

far as they like in pummeling persons suspected of being reds. If there had been such onslaughts in Russia recently, in which the red police had dealt in similar manner with groups of bourgeoisie or kulaks or protesting priests, it requires little imagination to know how our press would have treated the incidents. But when the clubbing goes on outside our own city halls, the reporters write stories that treat the whole matter as a joke.

In the whole range of recent incidents involving communists, so far as our reading of the newspapers has shown, there has been only one occasion on which good sense has been in evidence. President Hoover showed the levelness of his head when, after a group of youthful communists had been arrested for attempting to picket the white house, he gave directions that they should be sent to their homes. Left to the bungling attention of the local authorities, these young radicals would have secured national importance. In the hands of Mr. Hoover, they slipped swiftly out of the press and into obscurity.

Breaking heads and filling jails and raiding halls and demolishing furniture is futile when it comes to dealing with radical discontent. It does not move an inch toward the solution of the problems which the communist-engineered demonstrations bring to light. Worse than that, such tactics on the part of the authorities play directly into the hands of the radical leaders and agitators. These men and women seek martyrdom. They believe in the efficacy of the blood of the martyrs with a passion like that of the first century Christians. Every time they can show the authorities in the act of trampling on civil rights and seeking to meet radical doctrine with the policeman's bludgeon they add to the persuasiveness of their interpretation of society, red in tooth and fang, engaged in a relentless class war.

If the authorities want to convert a potential into an actual red menace, action which convinces the dispossessed that there is no law except force when their grievances are presented is well calculated to do just that. The United States has never faced an actual red menace; not in the sense that Germany and France and even England have. There has hardly been a scintilla of reality in the sort of red menace about which the reserve officers and the big business associations and the D. A. R. have twittered. An actual movement to destroy the government—there has not been enough reality to the bogey to make it worth serious discussion. But a red menace of another sort is possible, and some authorities are doing their level best to produce it. When the streets of our cities fill up with homeless, friendless, foodless, half-clothed men who find that, at the first sign of protest, they are treated as though they were dangerous wild beasts, then a red menace becomes a genuine possibility. Even hungry men resent being clubbed.

Is there not common sense enough in this country to call a halt on this sort of thing? Let the newspaper owners be ever so conservative, and ever so capitalistic in their outlook. Have they not still enough knowledge of human nature to stop the sort of reporting which treats the outraging of the persons and property of radicals or radical-led crowds as a joke, and so incites the police to more of that sort of lawlessness? Let business men be ever so calloused about turning surplus labor into the streets. Have they not still enough wisdom to insist that the men thus thrown adrift shall not have their resentment turned into a burning sense of having been victimized by the brutality with which they are used as they tramp about looking for another job? What this situation needs is intensive thought and level heads, and neither is possible while the police sergeant is shouting, "Feed 'em the stick!"

The people of the United States must recognize that the nation confronts an exceedingly serious condition in the realm of employment. The newspapers have entered a general conspiracy of silence to "play down" all items that might have a depressing effect on the public mind. Even the papers that, because of party affiliations, might be expected to emphasize the unfavorable elements in the present business situation are not doing so. Their first allegiance is to prosperity; the advertisers see to that. But the facts are so serious that they are escaping from the control of this press censorship. Charity organizations are being swamped. Free employment bureaus report the worst situation in their histories. Manufacturing towns are becoming frightened at the number of jobless men on their streets. A proposal for a 50 million dollar unemployment relief fund has been introduced into the United States senate.

Naturally, the radical finds in such a situation an unusual opportunity for his agitation. He has plenty of materials with which to work. On the one hand, the richest nation in history; more than 400 citizens with an income last year in excess of a million dollars; prosperity, prosperity, prosperity. On the other, men thrown out of work by new machines; men thrown out of work for seasonal reasons; men thrown out of work as they pass the 45-year-old deadline; men thrown out of work at the end of a Wall street joyride. Families in poverty. Children hungry. What does the prosperity of a society mean when such contrasts exist? Thus speaks the radical, and no wonder men listen.

The communist as such is a negligible factor in the United States. The communist party is one of the most fantastic organizations in the country. At the last national election it barely managed to secure 48,000 votes. Since then, it has been riven into even smaller groups. The doctrinaire control exercised by the third internationale from Moscow has operated to cast out of the party an intellectual like Scott Nearing. To those who know what is going on in radical circles, it is clear that the communist party is losing ground all the time.

But radicalism will not lose ground while unemployment mounts. Yet the nation is not yet sufficiently alive to the seriousness of the situation to demand dependable information concerning this underlying condition. Obviously, unemployment is mounting. Building trade reports show it. Conditions in industrial centers show it. But there is no certain knowledge of how fast it is mounting or how high. The authorities act as though they were afraid to find out.

The start which the church federation of Chicago made a few weeks ago, as reported in these pages, toward finding out the true situation in Chicago and doing something to relieve it, was a start in the right direction. But it was only a start. It needs to be emulated by every church federation in every large city in the country. A dependable fact-finding process needs to be put into operation. Immediate and practical steps need to be taken to provide men with work. The thinking portion of the community needs to have its attention compelled to focus upon this problem, and upon possible methods of dealing with it.

But for the moment, it is time for the churches to do at least one thing. It is time for them to proclaim with a voice that will not be stifled that whacking people over the head is no way to deal with hunger and cold and nakedness and discontent. *Men must be given work!* In that way, and in that alone, can the coming of a genuine red menace be avoided.

Bubbles

A Parable of Safed the Sage

THE Little Sister of the Daughter of the Daughter of Keturah, and one of the Small Sons of one of my sons sate beneath the Tall Pine Trees with a Dish of Soap Suds and two Clay Pipes, and they were Blowing Bubbles. And they called unto me, and they said, Come hither, Grandfather, and see our Beautiful Bubbles.

And I went thither, and I said, Thus have I beheld your older brethren and sisters, yea and your parents, seated under these same Trees, blowing Bubbles, and I like to see it, and so do the Pines.

And they said, Wilt thou blow some Bubbles?

And I played with them, and I said, Now must I go into the house and blow a Bubble upon my Typewriter.

And they said, A typewriter is a Funny Thing to Blow Bubbles upon.

And I said, A parable is a Bubble. And sometimes I blow mine own, and sometimes I puncture the follies of other people's Bubbles, and if so be that they get a little flick of Soap in the eye, that is all to the Merry.

And I sate down among my Books, and I took down a precious little edition of Mr. Alexander Pope his Essay on Man, in the First Edition after it had been Enlarged and Improved by the Author. And I looked upon the Steel Frontispiece which Mr. Pope himself had designed. And there were Ruins as of the Forum in Rome, with Crumbling Arches showing the deep-cut inscriptions, Roma a Eterna, and Capitoli Immobile, and a Broken Statue of a now Unknown Hero labeled Viro Immortali, and above all a Skull crowned with mocking Laurel and the words *Sic Transit Gloria Mundi.* And in the midst did I behold a Fountain, with its waters mainly going to waste, and beside its stream a Philosopher who had dipped his Bowl into the Brook and was seated with a Straw, blowing Bubbles.

And I said, My friend Alexander Pope had a good time designing that Picture, and I rather like it. Verily, in that Philosopher, I behold some resemblance unto myself, and I am disposed to think that the water in my Bowl is rather better used than that which is permitted to flow away. Bubble-blowing is one of Life's less reprehensible Virtues. May I never find worse Occupation.

And I looked out of the window, and the children had left their Bowl of Soapsuds and their Pipes and gone to play in the Sand beside the Lake, and were building Cities and Forts and Fountains.

And I said, Such like things also do men build, and I have endeavored to construct a few things less perishable than Bubbles, but who knoweth? Is not this Globe a mere Soap-bubble? As between the five seconds that children's Bubble doth endure and the five possible centuries that may measure the more durable products of men, the difference is small. I will go on with my blowing of Bubbles, and let who will be clever in Brick and Slime. For the Ocean is filled with Bubbles as gay and bright as in the days of Noah, but where is the departed glory of Roma a Eterna?

Ages Have Wrought Their Beauty

AGES have wrought their beauty on the hills.
The slow seasons, one by one,
Have molded
With soft fingers of the sun
Or chipped with icy steel their wills
Upon the monumental hills.
And now the winter snow is folded
Closely over all,
Tarpaulins flung to keep unseen till Spring
Time's immemorial sculpturing.

In a hushed and chill
Expectancy, the world is still,
Awaiting April, who like a timid child
Will free
From its weathered drapery
The Year's conception,
And corroding in the rain
The bronze metallic sheen
Will take on tints of rose
And violet and green.

HELEN DANFORTH PRUDDEN.

Looking at Life with Kagawa

By Harold E. Fey

FOLLOWING the meeting of the Institute of Pacific Relations in Kyoto, Japan, the members were entertained at a number of functions in Tokyo. One evening a group of about twenty, nearly all Americans, took advantage of an opportunity to meet Toyohiko Kagawa, the mightiest Christian leader in Japan. Following this a still smaller group were the fortunate fellow-guests with Kagawa of Dr. Aurelia Henry Reinhardt, president of Mills college, California, at a little impromptu dinner in the Imperial hotel. To me that evening will long be a treasure of memory.

Kagawa, who was free because he had canceled a preaching engagement on account of a cold, has what Carlyle called the "talent of silence." He is the calm center of a tornado of activity. One cannot conceive of him as noisy or hurried, yet the mind behind his passive face seems constantly at work. Clad in one of the strong corduroy winter suits which his cooperative stores in the great industrial centers sell to workmen for four dollars each, Kagawa looks like a laborer. His simple English bristles with the unadorned realism of the poor. He is stocky, blunt, and utterly sincere. He inspires absolute confidence.

Kagawa's Sense of History

Early in the evening I became impressed with his sense of history. Everything he does seems to be set in the perspective of a world outlook. He works with a clear appreciation of the forces which have made and are making for destiny in other lands and ages. For instance, when we questioned him regarding the origin of his goal of "a million souls for Christ" in Japan, which has united all the Christian forces of that country in the "Kingdom of God movement," he replied that he had gotten the idea from a study of the Huguenots of France. "We want Christianity to become indigenous in Japan," he said. "When we have a million souls we can do without the missionaries, for we know that then Christianity will endure and grow of itself. The present number of two hundred and fifty thousand Christians is not enough in proportion to the total population to insure the permanency of the spiritual solidarity of our faith. We must have a million souls for Christ—soon."

The same sense of familiarity with other ages has been a guiding principle in Kagawa's personal life. "When I became a Christian in Tokushima," he said, "the people did not like Christianity, but I thought, 'It is the way, the truth, and the life.' . . . I read the lives of George Fox, John Wesley and others, and thought that if we are to have real Christianity in Japan we must have fire in our hearts. We must be full of Jesus Christ. I am trying to live up to my predecessors."

Another striking characteristic of Kagawa-san, as he is called by the Japanese, is his method of approach to problems. He is something which the west has never produced, so far as I am aware. He is an evangelist with a scientific mind. Being a convinced guild socialist, he is intensely interested in the cooperative movement. Finding that movement in Japan in the hands of capitalistically-minded farmers who were milking it for their own profit, Kagawa organized cooperatives of his own in Kobe, Osaka, and Tokyo.

Something the West Never Produced

But he did not do this till he had made a scientific investigation of the successful Danish and English cooperatives, and so reaped the benefit of their experience. He bases the success of the cooperatives exclusively upon character rather than upon capital, and so has required that the entire directing board of each institution shall be confessed Christians. He said, "The cooperative movement in Japan is useless because its leaders are absolutely useless. The Danish people are teaching us a great deal. Spirit is at the center of the cooperatives when they are really successful. Through the success of our Christian cooperatives, which are run for service not profit, we are showing that Christianity is common sense in Japan —now."

The scientific method which he uses in dealing with problems of poverty and social need has made Kagawa, who eight years ago was sent to jail for leading the Kobe dockyard strike, an adviser of his government. Since the earthquake he has sat upon the imperial economic commission, the government commission on unemployment, the commission on labor exchanges, and upon a committee of seven to study emigration. Recently he has been made honorary vice-mayor of Tokyo, where he controls a large budget devoted to social work. In this position he deals with relief work, sanitation problems, the development of social centers, and is now working out a plan of unemployment insurance.

We asked him what salary he receives for carrying this heavy responsibility, which is done in addition to his other work. (Kagawa is the kind of person who would not make you ashamed for asking a question like that.) He said, "At first I would accept nothing, but when they insisted, I said that they might supply me with an automobile and a chauffeur. And I got them."

The Friends of Jesus

This man, who gives all his earnings from forty-five books, his innumerable lectures, and all that he receives in any other way, to the poor, has recently founded a lay order called the Friends of Jesus. Its fundamental principles are the same as those upon

which his own life is built. He expresses them as "Piety, labor, peace, purity, and service." These words he explained as meaning personal religious faith; love-motivated, constructive toil; inner harmony attained through the full sharing of life, with limitless self-giving; cleanliness and simplicity of life, and friendship to the poor and to all needy people.

During the conversation, which wandered widely, Kagawa expressed himself as believing that St. Francis of Assisi, whom he admires greatly because of his life of love, died because of lack of nutrition. "He was so utterly absorbed in living that he didn't get enough to eat," was the opinion of this modern disciple. A little later, when hours of labor were under discussion, the question was asked as to what Kagawa's own working hours were. He replied with a smile that they usually permitted him only four or five hours of sleep a night. Dr. Reinhardt then reminded him of poor St. Francis, who was lost to the world because of lack of food—would Kagawa meet a similar fate because of lack of sleep? Kagawa laughed, and through the rest of the evening referred to the former president of the American Association of University Women as "the wise woman from the west."

The Blessing of Blindness

Kagawa, whose life in the slums gave him trachoma, from which he is almost totally blind, left a third impression on my mind which I will always associate with this blindness. "I never knew how much of healing and strength solitude could bring until I lost my sight," he said.

"How do you pray?" I asked him. "Like a little baby," he answered. "I pray like a little baby drinking milk at its mother's breast."

I asked him how he could find time to pray, or, finding time, could summon energy enough to keep his mind on it. His face shone as he answered, "From three to four each morning—that is my hour. Then I am free from interruption, and from the fear of interruption. Each morning I wake at three, and live an hour with God. It gives me strength for everything. Without it I would be utterly helpless. I could not be true to my friends, or do my work, or preach the Gospel which God has given me for his poor."

Power—Plus

Here is a prophet of the new social order, a Christian seer who is laying the foundation stones of brotherhood in an industrial society. About him there is not the slightest trace of effort, of straining for effect. He does not strive or cry. There is no sense of stress in his presence; no impression of a man who is on the edge of a nervous breakdown driving himself, forcing himself, as one so often feels in the presence of many of our own religious Marthas of both sexes who have missed the one thing needful.

When Kagawa does shake off his quiet and speak out with strength, still it is without the slightest surface disturbance. His strength seems to come from some deep inner reservoir of energy which makes it impersonal, powerful, inexhaustible. That is why he can preach four or five times a day, day after day. That is why he can keep up those great social service projects in Kobe, Osaka, and Tokyo. That is why he can take from the shoulders of the government the direction of some of its great humanitarian enterprises. That is why he can write three books a year, train workers, be a champion and an organizer for labor, campaign for the election of Christian officers, launch and supervise Christian cooperatives, and serve as the spiritual center of a great movement to win a million souls for Christ in Japan.

And the secret of this amazing power is that from three to four each morning, and again and again during the day, Kagawa, like a little child who is utterly oblivious of everything else, is drinking deeply of life.

The United Church of North America

By Ray Allen

THERE should be, on this continent, a United Church of North America, and that soon. It should include the United Church of Canada, the Methodist Episcopal church, the Methodist Episcopal church, south, the African Methodist Episcopal church, the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the Congregational church, the Disciples of Christ, and all other churches, large and small, that are not contending for matters immaterial, or that do not think of themselves more highly than they ought to think.

This United Church of North America should include, not alone the vast numbers already members of these churches, but should soon include that unnumbered throng, mainly young people of high ideals, who have traveled faster and farther than our churches have yet done. This United Church of North America should ignore international boundaries, and thus escape the perils of a national church, and it should ignore racial differences, and thus escape this peril of being less than Christians.

Why the United Church Is Needed

This United Church of North America is needed for one great reason, supreme and all-inclusive, and

for two others, great, but secondary, being practically sub-divisions of the first.

1. *To present Jesus more clearly.* To present Jesus is indeed the one and only purpose of the Christian church. The world hungers and thirsts, and only Jesus can satisfy. Those who have learned of him, organized into churches to be more effective, must present him. It is a great and incomparable work. Effort is worse than wasted when making the Pharisee's boast, or in hunting for history to fortify positions, or in trying to justify acts which need justifying. In the United Church of North America all these petty things could be forgotten, and envy and contention cease. The time and energy thus saved could be spent in presenting Jesus through word and deed, and learning from him how better to love both God and man. Denominational strife can never win the world, but the clear call of Jesus has not lost its ancient power.

2. *To promote peace more effectively.* One of the greatest movements of this great age is that against war. Every noble soul, certainly every Christian soul, is rebelling against its cost, its sacrifice, its anguish, its horror, and its final futility. Belated attention is now being given to this awful scourge as never before. Men foolish and slow of heart to believe are at last becoming convinced that war should cease. But to abolish it, unity and good will among men must be fostered, and divisions in the church certainly can never help. But the United Church of North America, by its kindly spirit, its united utterance of the Christian message of peace and its mighty influence, could be powerfully effective.

3. *To use money more wisely.* Wealth has so increased, especially in America, as to make Croesus seem poor, and the end is not yet. If used for self-indulgence, calamity is certain. If used for self in forms less coarse, the result is only less calamitous. If used for the general good, the resultant blessing would be as heaven on earth. The church is expected to lead. When its divisions use vast sums competing with each other, it is the leadership of the blind, ending in the pit. But the United Church of North America, with sordid chains broken, could minister at home and abroad as a Christian church ought, and could lead all the world to use wealth more wisely.

The United Church of North America should be a present-day church, not living in the past, but learning from it. Past generations have made profuse professions of belief, and fought over them tenaciously and bitterly, forgetting Jesus. The oncoming generation cares nothing for creed or profession, but it does care for the Christlike life, and could stand on a platform like this: "We gladly accept Jesus Christ as our one Lord and Master, and we would follow him humbly and faithfully. We would be known as his disciples by our love one to another, and we would be ever learning from him, and ever bearing fruit."

We greatly need a United Church of North America, adapted to the conditions of today, and adaptable to those of tomorrow, earnest, tolerant, modest, progressive, Christian.

Some Perils of the Worship Vogue

By Roy Bullard Chamberlin

ONE of the striking trends in the field of religion is the new interest in public worship among evangelical churches. Scores of books and magazine articles have discussed its theory, its technique and its results. Commissions have been appointed by various denominations to study the problem. Committees have encouraged and aided ministers in their attempts to make their services more dignified and more beautiful. A rapidly growing host of preachers have been experimenting with rituals, litanies, antiphons, vested choirs, candles and chancels. Indeed, in certain quarters the methods of "enriching the service" have become a dominant interest.

And after three centuries of Protestant barrenness it was high time for a reaction from the carelessness and vulgarity of many church services, from the unseemliness of the careless "free" prayer, from the exaggerated emphasis upon the sermon, from the cheap sentimentality of "gospel hymns." This new worship vogue, correcting many weaknesses, not only presents obvious values, but offers also an escape for many a discouraged minister who is conscious of futility and of waning interest on the part of his people, for many who, realizing with Walter Lippmann that modernism is vague and indefinite, hardly know that they are replacing lost theological certainties with esthetic satisfactions.

Without any attempt to disparage this widespread phenomenon or undervalue its importance, it is not out of order to mention certain perils in the situation. If this movement has swung like a pendulum to an extreme position, it is all the more important to call its advocates back to ethical and social sensitiveness, and enable them to maintain the uncertain balance between an emphasis upon the devotional life and practical service in behalf of humanity's need.

I.

In the first place, ornate services in nonconformist denominations reveal a tendency to become merely artistic performances, inducing esthetic, not religious, experiences. "For the esthete," says Professor Wie-

man, "beauty provides an ecstasy which he enjoys but does not try to use to any further end. This state of feeling is for him the end result." Any experience of beauty is worth while, but it must not be confused with worship. For true worship must lead the participants into the presence of and fellowship with God —no matter how God may be conceived or defined— into a sharing of the divine attitudes and purposes, to be recognized primarily by its end result in good living. A service of worship which does not enlarge and elevate the soul, sharpen spiritual vision, develop sensitiveness to human need, and above all lead the worshiper into definite self-commitment to God's will, is not worship at all.

Leaders in the worship-vogue never weary in explaining the purpose and value of their crusade. In this case as elsewhere it is well to recall the ancient word, "By their fruits shall ye know them." Modern Christianity has a right to expect definite results from the leaders and the churches who claim so much. Here is one minister who, in the course of only four years, moved from the "lowest" and "broadest" Methodism to the "highest" Episcopalianism; instead of an active doer of good works in his community, he has become a moist-eyed mystic, so indifferent to mundane affairs that he hardly sees the spots on his clerical vest. A second minister, who is credited with one of the best recent "books of worship," has had to move from one church to another, in a vain search for a congregation that will appreciate his unusual gifts and tolerate his overdeveloped ego. Many convinced converts to ritualism have been so eager to install liturgical innovations that they have barely avoided the tragedy of church conflict.

It may be said that a score of such cases prove nothing; but none the less the burden of proof lies upon the supporters of the movement. This worship-vogue cannot be judged merely by the artistry used, by the quality of the music or the architecture or the adornment of the church, by the skill with which the elements of the service are manipulated, or even by the sense of well-being, by what Arnold Bennett calls "a state of beatific coma," which the service produces. More pertinent questions must be answered. Here is a church which has "enriched its service"; is it more eager than ever before to support missionary and community activities, to welcome the "strangers within its gates," and to lead its people in ethical growth, in spiritual discernment and in Christian service? Here is a minister who leads in the worship-movement; is he a more conspicuous examplar of Christian grace and humility, of Christlike sincerity and sacrificial love, than his less liturgically-minded colleagues?

Since Christianity is an ethical religion, any expressional activity which fails to regard individual and social morality as supreme, cannot long be counted Christian. Is this worship development producing stronger Christian character, and hastening the building of the kingdom of God, or is it a modern and esthetic variant of such spiritual debauchery as the "speaking of tongues" of First Corinthians? St. Paul never minced words: "He that speaketh in a tongue edifieth himself; but he that prophesieth, edifieth the church!" Is "enriching the service" merely "edifying" the worshiper, or does it make the church more vital, more ethically potent in creating a better society?

II.

A second peril is discerned in the growing indifference to prophetic utterance. Churches which have emphasized a more formal worship usually select ministers who are chiefly interested in orderly administration. The priest is having his inning! Priestly religion, always supported primarily by the socially conservative, by well-to-do beneficiaries of the status quo, tends to keep things-as-they-are undisturbed. There are some notable examples of the rare combination of the prophet and the priest in one personality, but they are usually found in communions that are liturgical by tradition. Most of the men who have become enamoured of the new worship-vogue have largely lost whatever prophetic fervor they may earlier have had.

Churches, chameleon-like, assume the complexion of their constituencies. The membership, by and large, of the churches interested in the worship development is recruited from the middle or "upper" classes. The lesson of the crises in Passaic and in New Bedford is plain enough. Class lines were clearly drawn. The churches supported by owners and managers, accepting the common dictum that "the preacher has no business to meddle with politics or industry," were either hostile to the laborers' struggle, or entirely neutral. The religious leaders who even went far enough to express sympathy with the cause of the workers were, almost to a man, pastors of working people's churches. The prophet, forever upbraiding the people for the injustices and cruelties of contemporary society, is forever unpopular among men and women who enjoy their special privileges. From Amos to Reinhold Niebuhr, from Hosea to Harry Ward, the man who exposes the comfortable iniquities of "righteous" people and complacent churches is the black sheep in the ecclesiastical family.

It is not strange, therefore, that the growing emphasis upon formal worship has been accompanied by a waning interest in the "social gospel," a fact due probably to the very definite limitations of most men's minds. The founder of Christianity was big enough to be both a mystic and a prophet, and his gospel is just as full of social dynamite as it is of devotional inspiration. But the worship-enthusiast tends to muffle or neglect the ethical teaching of Jesus, so far as it has a social bearing, and to preach chiefly on the themes and texts that emphasize personal religion. So the gospel message is narrowed and limited; the

kingdom of God is conceived not primarily as an earthly society of men of good will, but rather as an other-worldly fellowship of saints-to-be. It is not in such churches but in Faneuil hall, in Cooper union or in the Sunday Evening club that the burning issues of present-day society are discussed. Church budgets begin to allow less for benevolences and more for music and printing. Worship, with all the trappings and fixings, becomes more and more a pleasing adornment to life, an anesthetic to the consciences of the prosperous, and at the same time a solace for a tame leadership and a crutch for a lame church.

This is not to say that worship is unimportant, for it has always been the heart of religious expression. But undue emphasis upon the esthetic aspect of group worship at the cost of ethical content and social application is a peril of the first magnitude.

III.

It is fair to raise the question, in the third place, whether this worship-vogue is sufficiently sincere and scientifically-minded. Professor Edward Scribner Ames in his recent book on "Religion" says: "Art becomes antithetic to religion when it calls attention to itself by overemphasis upon its technique or by its effort to produce effects . . . At times the stage effects overwhelm the theme and draw attention to themselves. This principle is nowhere more important than in the use of art in religious ceremonials. The requirement here is called 'sincerity.' If a minister gives the impression of acting his part, or of striving for fine phrases, or of introducing devices of elocution, he is that moment shorn of power . . . The qualities required are naturalness, simplicity and unalloyed devotion."

The more complicated and ornate public worship becomes, the more room there is for insincerity and striving after effects. Most of the worship material in common use is centuries old, using a language and reflecting world-concepts that are obsolete to a modern mind. Even if the leader has so schooled himself that he can use such terminology and thought-patterns in perfect honesty, he must realize that it is only the older and habitual churchgoers who can feel at home with them. Professor Ames is right in insisting upon transparent sincerity. Yet the three qualities he requires are honored more in the breach than in the observance. Naturalness? Time-honored phrases and periods, which no critical auditor can accept, are almost intoned by a minister somber in garb and solemn of mien. Simplicity? The service is increasingly embellished with antiphons and responses, with anthems and litanies. Unalloyed devotion? To what? The time and energy consumed in preparing for a complex service of worship might otherwise be devoted to a presentation of some of the great concerns of the kingdom of God on earth. Is it any wonder that young people, more realistic than their elders, lift their eyebrows and say, "I don't know what it is all about," and straightway occupy themselves with more interesting matters? One of the chief characteristics of college students is *not* voluntary attendance upon religious services.

Much of the traditional material used in worship has become almost impossible for people who have steeped their minds in the thought of men like Whitehead and Eddington, Ames and Wieman. These philosophers, trained in the discipline of science, have given to the world some very different ideas of God and of religion which this worship-vogue has not yet taken into account. Public worship, of one sort or another, is likely to persist. Priests have always taken the customs, attitudes and social ideals of the group and slowly put them into a cultus, with the seal of divine sanction upon it. But the scientifically-minded churchgoer is caught in an anomalous situation—his service of worship, if not actually anti-scientific, is certainly non- or pre-scientific, while his daily life and all his mind-sets are thoroughly saturated with the findings and the spirit of science.

No honest man can live in two contradictory worlds at the same time. More than one recent student of religion has urged a new order of priests, and a new cultus thoroughly scientific both in form and in content, just as responsive to new knowledge, just as elastic in adapting itself to new ideas and new techniques, as science itself. To assert that worship and science have nothing to do with one another is to beg the question. For there is little likelihood that current types of public worship, no matter how artistic they may be, will solve this problem of the church, as long as they fail to reflect the amazing intellectual revolution brought about by popular understanding of the results, methods and the spirit of modern science. Even a suspicion of insincerity or of indifference to new developments in the world of thought, on the part of leaders of public worship, is enough to vitiate their efforts. Worship cannot be sincere, and therefore cannot be edifying, unless it is an expression of the actual ideas of the worshiper. Forms that are imitative, however artistic, will not do.

IV.

No one who believes in the social or religious value of the church is hostile to the great efforts now being put forth to make public worship more effective. Certainly beauty, always the handmaid of religion, has a great place in church services; worship must be marked by orderliness, dignity and beauty. But *Christian* worship must be something more than that. Its content must be ethical; it must be transparently sincere and sound in its scientific background; it is finally judged only by its fruit in Christian character. The worship leaders claim that they are meeting those exacting standards. The contention of this article is not to quarrel with their theory or their ideals, but to direct attention to some obvious limitations and some erroneous emphases in their practice.

Can They Never Learn?

By G. Ernest Thomas

STARVATION conditions are facing a large New England city. Industrial oppression is slowly setting the stage for violence. The preacher sees the conditions and cries from the heart, "Why can they never learn?" The great mill of this city employs 14,000 men and women. It is the only source of bread and butter for about 45,000, or about 55 per cent of the population. The soul of the city accepts the conditions but is reaching out blindly for light.

In the pressure of the superproduction of the world war, the workingman of this and other New England cities saw a new vision. He dreamed dreams, then set out to make those dreams realities. The 48-hour week was established in this great institution. A pension law was instituted which guaranteed old age pensions to those who had served the company over a period of forty years. A dispensary was opened with an attending doctor and nurse. The wages paid were of high rating. Playgrounds and sewing schools were a part of the new program. Everything possible was done to build up a sense of cooperation between capital and labor. The controlling interests in the great company came to believe that a satisfied group of workers meant an increased efficiency and an increased production.

These conditions came slowly, yet the results were far-reaching. A group morale was built up which brought the company national renown for its treatment of employes.

Lower Wages; Longer Hours

Then in 1922 a blow fell! Notices were posted of a 22½ per cent reduction in wages. There was a return to the 54-hour week. The pledge of cooperation between capital and labor was broken. Union officials called a general strike. Whether the competition furnished by the southern cotton industries was sufficient to warrant such a reduction, it is not the purpose of this discussion to judge. It may be said, however, that the dividends for the year 1921 showed a 12 per cent return on the capital invested.

The strike lasted for nearly a year. In that time, ruin faced the city. One business institution was of such power that its failure to function brought dire conditions of poverty to 45,000 people in a city of about 80,000. Business in the entire community was at a standstill.

The company won the strike. The workers returned to the shops at the longer hours and the reduced wages. A general policy was announced which called for a reduction of expenses at every point. A former agent is quoted as saying, "The company will make money in the next few years, but it will be at the expense of the workers."

The new policy was not drastic in its beginning, but it was certain in its results. In 1923 the playgrounds for children were closed and the sewing classes were discontinued. Perhaps the neglect of the children was ominous of what was to follow. Soon after the end of the strike, the ambulance of the institution was discontinued. The medical care of those injured at their work was to be sacrificed for an increased dividend return on the capital invested.

Social Retrogression

I cite the case of a woman employee to show the extent of the negligence. She is a widow with one child dependent upon her income. She worked for the company for fifteen years. At 7:45 A. M., one day in June, 1929, her thumb was amputated in a machine. She waited in a nearby office for twenty minutes while a public taxi was called. She was taken by taxi to the only dispensary maintained by the mill. The nurse in attendance could do nothing and there was no doctor. She was sent, unattended, to a public hospital. When she arrived, weak from the loss of blood, no word had been sent to the hospital. No preparations had been made. No doctor appeared until 11:45, four hours after the accident. When she returned to the mill several months after, her job was gone. Now, past middle age, with her capacities lowered by the accident, she searches in vain for work.

In 1923 the old age pensions were abolished, not only for those who should reach the pension age in the future, but also for those who were dependent upon the pension at the time of its abolishment. No official figures are available at present, but it has been estimated that the average wage is now 55 per cent less than at the time of the 1922 unheaval.

Trouble Coming Again

These are but a few of the returns to the conditions of work prevailing a quarter of a century ago. The many advances which had been made by industry in the light of the modern high tension production are lost in the demand by the stockholders for higher dividends. Six years have passed since the introduction of the new order. Now the rumblings of an impending struggle are heard on all sides. The memory of the horrors of the winter of 1922 is the only power which checks labor from revolt.

Some of the Christian ministers are asking, "What can the preacher do?" Ours is a community controlled by this great industrial organization. The daily paper speaks no word in protest of the conditions. Two papers in the past which dared to speak found it advisable to go out of business. The city government is silent. So great a proportion of the city's taxes are paid by the company that criticism is not deemed wise. The business interests are silent.

If the great mill does not run, there is no money to spend.

Only the preachers are free, yet we are in bonds. We can preach about the ideals of Jesus, yet they do not bring bread and butter. We can hold forth the cross, but who cares to carry a cross when the income of the company showed a 200 per cent increase in the last two years? Before 1922 the employers gave evidence that they had learned that the happy worker is the best worker. But the lesson was forgotten and the struggle for freedom must begin where it began in 1910.

Unobservant Owners

The fires of protest are burning stronger. The stern yet eager faces of the workers tell their own story while those at the head of the great mill go on in their unobserving way. Why can they never learn?

BOOKS

Evolution and Devolution

NEW VIEWS OF EVOLUTION. *By George P. Conger. The Macmillan Company,* $2.50.

WRITTEN for laymen, this book gives us a picture of the appraising and impartial philosopher at work, systematically and sympathetically weighing the arguments pro and con for the theory of evolution. He deals with evolution not only in inorganic and living matter, but also in cultures such as economics, ethics, euthenics and eugenics, art, history and religion. Not stopping there, he details the consequences of accepting "evolutionism" (a name for some statements about the process of evolution) for religion and theology. The author tells us explicitly that there is no proof of evolution in biology or anywhere else, "but it should be made equally clear that for all thinking which is not dogmatic in the other direction, there are reasons for believing in evolutionism which in our opinion outweigh any of the reasons usually advanced against it.

His next remark is significant for those who believe that much of our theology is still of the reformation period and is pulling today at a surging world, "that for all thinking this side of medievalism the importance of proof as a logical principle or achievement has steadily declined." According to Professor Giddings, the sociologist, "attacks on the doctrine of evolution rarely go so far as to deny the general process. The facts are too obvious. It is even safe to allow that infants of the human race become children, and children become adults through a developmental process in which more than an increase in size happens." The very satisfactory conclusion of Dr. Conger is that evolutionism offers us all a great adventure, or rather a multitude of adventures in thinking, planning, cooperating, in living, with no reason to suppose that it is an adventure at random. Certainly such a viewpoint is a healthy and constructive one and is in line with the sporting attitude toward life our English cousins have developed to a higher degree. How satisfying such a viewpoint must be for those present day "rebels" descended from the original pioneer (but fundamentalist) stocks whose opportunities for physical adventure are limited? When an ultra-conservative himself claims that "fundamentalism is an attitude of mind," we can perhaps infer that it is in contrast to this typical modernist viewpoint.

However, this book will give comfort to the more intellectual and less emotional fundamentalist, for upon laying it aside one could easily ask, After evolution, then what? Devolution? Is the development of the universe cyclic, with alternate phases of organization and disorganization? Can it be that we live in that portion of the cycle in which we most easily confuse evolution with progress, forgetting that the best authorities seem to agree that energy becomes gradually more unavailable for such constructive processes as characterize the course of evolution?

While some biologists, especially paleontologists who believe in orthogenesis, may object to the author's statement that the evolutionary process does not occur in one definite direction, biologists at large will find nothing in it to conflict with their classic definition of "descent with modification," which of course may mean either integration or differentiation as the author uses these terms. All in all, this well written book is distinctly stimulating, with its power to set into motion ideas which may have long been crystalized in one stereotyped pattern.

N. M. GRIER.

Books in Brief

AMERICAN FOLK AND FAIRY TALES. *Selected by Rachel Field. Scribners,* $3.00.

Here are Indian legends and Uncle Remus stories, lumberjack tales of Paul Bunyan and southern mountaineer tales, not to mention other unfamiliar items of legendary lore and some old colonial stories which long ago attained popularity through Irving and Hawthorne. Really, America is not so poor in legend as many people suppose. Some of these are not properly folk tales; that is, they are conscious products of literary art dealing with the common folk but not springing spontaneously from them. Others are genuine products of the folk and owe to the writers nothing but their literary form.

SELECTED POEMS OF FRANCIS THOMPSON. *Biographical note by Wilfred Meynell. Scribners,* $2.00.

This is a revised edition of the collection which contains the cream of this poet's work. And in a body of poetic material which contains no skimmed milk, the cream is very rich indeed. "The Hound of Heaven" is here, of course, and there are many others the quality of which shows that "The Hound" was not an accident. Catholics claim Thompson as one of their brightest literary stars. He is. But he is rather a Christian mystical poet who happened to be a Catholic than one who owed either the content or the form of his thought to his specifically Roman Catholic faith.

PROTESTANTISM IN THE UNITED STATES. *By Archer B. Bass. T. Y. Crowell,* $3.00.

Much information about both the European and the American beginnings of the sects which have flourished on American soil, data about their geographical distribution, discussion of the evils of division, and records of movements toward cooperation are collected in this useful volume. There are minor inaccuracies in statements of fact, and the treatment of the various religious bodies does not give evidence of any thorough study of denominational histories and tenets. The best part

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of the book is the two-thirds which deals with the problems and progress of interdenominationalism. This is the field of the author's chief interest—and also of the reader's, it is to be hoped.

ONE LORD ONE FAITH. *By Vernon Johnson. Longmans,* $2.00.

An autobiographical record of conversion from Anglo-catholicism to Roman Catholicism. A visit to the shrine of Sainte Therese, the "Little Flower," five years ago, started the pilgrim on this progress. The arguments from scripture and history to prove the truth of the Roman teaching about the nature of the church and the authority of the papacy rehearse the standard Catholic arguments, adding nothing to them except an exposition of the weakness of the Anglo-catholic position. The chapter on "The Papacy in the Gospels" will appear, to most Protestant readers, to reveal the full weakness of the Roman contention. But there is an engaging simplicity and sincerity in the author's statement which should win respect and sympathy from Protestants even if it does not carry conviction.

CORRESPONDENCE

An Aftermath of California's Filipino Riots

EDITOR THE CHRISTIAN CENTURY:

SIR: During the month of January a number of race riots involving Filipino workers in California occurred in various places in central California. Starting in the city of Watsonville, where Filipino lettuce pickers were set upon by a mob of some 600 or more white men, the disturbances spread rapidly to San Jose and Stockton. In the latter city a Filipino clubhouse was bombed. On the night of the 22nd, another mob near Watsonville shot up a shack where a number of Filipino workers were sleeping and one young man, Fermin Tobera, was shot to death.

After steps had been taken by local authorities to protect the Filipino workers from mob violence, their representatives came to the pastor of the First Baptist church of Monterey and asked for the use of that church for the purpose of a memorial service for the young Filipino who had been killed. The use of the building was gladly given and pastor, choir and church members offered their help in the program. The memorial service was conducted under the auspices of the Mga Anak ng Bukid, Inc., the Filipino organization which has its members in all of the states. The executive secretary of the national council, Mr. Luis Agudo, made the arrangements for the program. The program was all in English, except that Pastor Rayola of Salinas read from John 14 in Spanish at the request of the pastor of the church.

The service was first scheduled for Sunday afternoon, February 2. But owing to the fact that the fish canneries, where most of the local Filipinos work, had an oversupply of fish that day, it was postponed to evening. The service, therefore, followed immediately after the church evening service. Filipinos came from many nearby towns and cities. Music was furnished by the church choir. Several speeches were made by the Filipinos, the most notable being that by Executive Secretary Luis Agudo, who made an impassioned, but restrained, plea for Philippine independence. The concluding number was "Taps" sounded by a member of the Mga Anak ng Bukid.

Due to its numerous great fish canneries Monterey has a varied population of many races and nationalities. But the population of Monterey is learning to live together in peace and mutual understanding. All of the churches exercise the greatest consideration possible toward Japanese, Filipinos, Italians, Americans. Monterey is in California—a good place to live!

Monterey, Calif. T. M. ATKINSON.

Working Conditions in Denominational Headquarters

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial on "Scrubwomen, Janitors, Typists, Etc." When you ask what kind of treatment is being given employes of churches, etc., my ears prick up. It was my privilege (or such I called it before knowing differently) to work for nine months in a special campaign at one of our largest denominations' headquarters. I am a member of that denomination and have a long line of relatives who have been preachers in that same denomination for years. To say that I was surprised at the conditions under which office employes had to work in that headquarters is putting it mildly. I found that the girls had to stand for an hour or two a day in a great room which never had a particle of heat strike it after the summer suns waned doing mimeograph work or addressographing. When I discovered that I would have to work in that room, I made the remark that I never could do it. I was told that other girls had always done it and they guessed I could. The girls worked all day long in a great room that had no windows in it, merely a very small skylight The "chiefs" had front offices with great large windows. They were out of their offices a great deal of the time. As to salaries, only one girl was getting a decent living wage. I insisted on a better salary if I remained to the end of the campaign. I got it, but was given it so grudgingly that it made me sick to accept it. Six girls—and sometimes more—were employed there and not the sign of a restroom. Some had to bring lunches in order to save expenses; they had to eat these lunches at their desks after the men had gone out to lunch.

I was amazed at these conditions. I have worked for non-religious institutions and always found them interested in the comfort of their employes. Not a thought seemed to be given this matter at this *religious* headquarters. I will be fair and say that they were good about holidays and the hours were also good, but aside from that consideration no thought was given to the welfare in any way of the employes. Even the atmosphere of the place was most uncordial.

How this experience hurt me! I found it a great strain on my religion. In fact, I find it very difficult now to work up any enthusiasm over the Pentecost, especially when the men at these headquarters are the ones who are writing and talking about it. (Oh, yes, this place was also the headquarters for our church paper.)

Surely there is work for the women's societies of the church right in this capacity.

Grand Rapids, Mich. HARRIETTE M. BREADY.

Battleships and Navy Officers

EDITOR THE CHRISTIAN CENTURY:

SIR: What good is a navy without battleships? This is the reaction of the average navy man to the proposal to abolish those floating fortresses which have been looked upon for two generations as the necessary basis of sea power. No one who has not had the opportunity to compare the officers' quarters on the battleship with the accommodations on the cruisers, destroyers, and submarines can appreciate how tragic this proposal will appear to the naval man. The writer during four years ministry at the summer base of the Pacific fleet had ample opportunity for observation.

The "big-navy" group in this country has strong support. Besides the officers there are over eighty thousand enlisted men, and a multitude of friends and relatives. There are the thou-

sands of civilian employes of the navy department, and their families. The Shearer investigation has shown how powerful is the influence of the steel and shipbuilding groups. Much of the press of the country is ardently for a big navy, and would miss a romantic source of picture and story if the picturesque dreadnaught were abolished. Many of our populous seacoast cities seem sold on the necessity of a big navy, some because of the trade and excitement which are brought with the occasional visits of the navy squadrons. And in a navy-yard town it would be safer for a man to stand on a street corner and shout, "To h—— with President Hoover," than to argue for the scrapping of the battleships.

The United States navy is a venerable institution with traditions both sacred and numerous. The stately battleship is one of those traditions. Formidable in offense and strong in defense, seaworthy, roomy, comfortable—these ships of the line are the pride of the navy. The Lexington and Saratoga have fired the popular imagination on account of their size, speed, and uniqueness. But as an assignment the officer regards them as inferior to the battleships.

We must expect that many navy officers whose tactical sense admits that the battleship no longer holds the place of invulnerable supremacy it once held will still insist upon the maintenance of these enormously expensive units. This need not indicate dishonesty or insincerity on their part, for it is impossible to associate with these officers without being convinced that as a whole they are an unusually fine group of men. The reason for their inability to countenance the abolition of the battleship is because tradition is stronger than intelligence. Thus many sincere Christians who recognize the futility of our outworn denominationalism continue to uphold it because they lack the power to break with tradition. The battleship is one of the navy's fondest traditions.

Tactically and economically there is an exceedingly strong case for the gradual abolition of battleships by all the powers acting together. But it is perhaps asking too much to expect the navy to admit it. The cruisers are less formidable and less roomy than the battleship. The aircraft carriers are crowded and do not even look like a proper ship. The destroyers are cramped for quarters and very uncomfortable in rough weather. The tenders and other auxiliary craft are slow and unromantic. The submarine is a veritable hell-hole compared with the comfort of the modern battleship. To navy men it appears that to abolish the battleship is to rob the navy of its chief power and glory.

Peshastin, Wash. STUART GOUDE.

Responsibility for Cheap Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read Prof. Eastman's articles on the movies with interest and profit. The matter is very complicated and the solution is very difficult, as the following incidents will show. Last fall I saw "The Last of Mrs. Cheney," and was so taken with it that I recommended it to a neighboring minister. Some time later I asked him if he had seen it. He said he had, and it was wonderful, but the manager told him he had lost money on it. Then again, at Christmas time I saw George Arliss in "Disraeli" and was most enthusiastic over it and the possibilities of the talkies. However, this picture which was to have run a week, was removed on Friday night, because it didn't pay, and on Saturday they showed "Jazz Love!"

Owego, N. Y. EDGAR FRANK.

Present Film Censorship

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent incident supports your contention that motion picture censorship is ineffective. In answer to Carl Laemmle's appeal for plots, I called to his attention what would make a wholesome historical play of our Hiawatha-land's romantic past. In brief, it is this: In the days of Jesuits and voyagers came a young Irish nobleman fur trading. He wooed and won a Chippewa princess, and their home in Sault Ste. Marie became a center of culture and religion for many years. While Mr. Laemmle commended the plot, he wrote: "A story such as you sketched could not be used, because . . . you have shown the marriage of the Indian and the white man. And this we are forbidden by the censors to exhibit." We wallow in film slush, yet many noble tales are barred by such unintelligent censorship rules. Here my sympathies are all with the producer.

Newberry, Mich. RUSSELL F. PETERSON.

Training the Child to Choose

EDITOR THE CHRISTIAN CENTURY:

SIR: Our whole staff has been much interested in reading Dr. Eastman's series of articles on "Good Citizenship and the Movies." We are interested because in our program of direct moral training in the Detroit public schools we have discussion topics which concern the right selection of friends, books, and movies. We quite agree with Dr. Eastman that there is room for reform. If boys and girls were trained from their early school days through the high school grades, to make wise choices of these things, harmful movies would soon die a natural death.

The same applies to our attempt to prohibit liquor, narcotics, salacious plays, immoral books, and anything else. On the whole I think that if we could pool all the money that is now being spent for prohibition and censorship and anti this and that, and spend it in a practical and scientific attempt to inculcate wise choices in the child, we would save a great deal of expense. It is the old problem of prevention or cure.

When an epidemic of bad movies breaks out in the body politic, it is a result rather than a cause. It is a result of lack of wise instruction of our youth. If, as in Detroit, schools prepared the child for the path we would not need to make so many paths to order for the child.

Detroit, Mich. L. R. BABCOCK.
Pathfinders of America, Inc.

Episcopalians and Other Christians

EDITOR THE CHRISTIAN CENTURY:

SIR: You prefer short letters, and to the point. Here you are. You might get nearer a settlement or an understanding of the difficulties if you would deal with a question which the Episcopal church might ask. Are you of opinion that a number of like-minded Christians may get together and constitute themselves a church, and make for themselves a ministry? If you are of this opinion, and will make this clear to us, we can then easily explain to you that until the Episcopal church agrees with you in this opinion, no real move towards union can be made on the lines you suggest.

All your questions, which you think so much of, are meaningless till you answer this question. Why not let us know exactly where you stand? Then I will tell you how we stand, for you do not seem to know. And perhaps you will then see that we are not unchristian and uncharitable, but that we value truth above all things.

McComb, Miss. EDWARD G. MAXTED.

[The opinion of The Christian Century on the question asked is irrelevant to any issue under discussion. Our correspondent's own belief that the Presbyterian church, for example, is a Christian church, its ministers real ministers of Christ, and its members true members of the body of Christ, is the basis upon which we ask him and the great church to which he belongs to treat them as such. If the belief that we ascribe to our correspondent is not in truth his belief, he is perfectly consistent in refusing to treat Presbyterian churches, ministers and members as Christian churches, Christian ministers and Christian people. But if the belief we ascribe to him is indeed his belief, what Christian reason can he give for refusing to give the fullest fellowship to Presbyterian churches, ministers and members?—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Conference on Unemployment Takes Reconstructive Steps

At the meeting of the conference on unemployment, held at Hull House, Chicago, in mid-February, under the auspices of the commission on church and industry of the Chicago church federation, were proposed the following methods of relief: "1. That a permanent committee on unemployment for the Chicago area be created, consisting of representatives from all interests concerned; also, that this committee concern itself not merely with immediate steps to alleviate the present acute unemployment situation but also plan for ultimate solutions. 2. That we approve of the principle of public employment service and recommend that the Illinois free employment office be extended and improved to the end that a maximum service may be rendered, both to employer and employe. 3. That employers, during acute periods of unemployment such as this one, be urged, (a) to divide their work equally as near as possible among all employes, and as additional employes are taken on preference be given to workers with dependents; (b) and second, to work out methods of regularizing their work, distributing it through the whole work year. 4. That as an immediate step the general public be encouraged to find or create odd or part time jobs for the unemployed, which will help tide them over until regular work opens. 5. That a permanent policy of public works be adopted, designed to prevent acute periods of unemployment. 6. That in engaging employes industry avoid race discrimination. 7. That a bibliography on unemployment be compiled and filed with the Chicago church federation office for use by the public." Rev. W. B. Waltmire is chairman of the committee on findings.

Atlanta Minister Called to Pulpit of The Late John Roach Straton

Calvary Baptist church, New York City, the pulpit of which has been vacant since the death of Rev. John Roach Straton, has issued a call to Rev. Will R. Houghton, of Atlanta, Ga., who has been serving as guest preacher of the New York church for the past three months. It is predicted in New York that he will accept the call. If he does accept, Mr. Houghton will become the active leader in the erection of the new two million dollar church and apartment hotel building now under construction. Mr. Houghton is 42 years of age, and has been serving as guest preacher in various churches since resigning as head of the Baptist Tabernacle of Atlanta about a year ago.

Undenominational Organization Looks After Chicago's Women and Girls

During the past 13 years the Woman's church federation protectorate, of which Mrs. Minnie M. Chapman is superintendent, has been telling its story in the lives of women and girls in Chicago and throughout the country. During 1929, 4,360 persons were aided; of these 1,896 were immigrants; 36 nationalities, 46 religious denominations. Of 2,401 asking for employment, 762 were placed, and 237 referred to other employment agencies. Cooperative affiliation with the Travelers' aid and other social service agencies of the city avoids duplication of effort. Catholic and Jewish girls are referred to the respective protectorates of Chicago, family cases to the United charities.

Metropolitan Church, Toronto, Reopens for Work

The new Metropolitan United church, Toronto, succeeding the old building, burned two years ago, has been opened for service, with an enlarged program suited to its strategic location. Dr. Hough, of Montreal, preached on dedica-

British Table Talk

London, February 18.

The Visit of Dr. Mott

FOR the approaching visit of Dr. J. R. Mott the preparations are now almost complete. The principle which has guided those who have made the arrangements is that Dr. Mott will speak to our condition, not in mass-meetings but in smaller groups. It is to be an intensive mission. One exception only has been made; on May 21 Dr. Mott is to speak to a public assembly in the Central hall, Westminster. His visit will receive recognition from leaders both in the state and in the church. An informal gathering of members of parliament will meet with him, and on April 3 a reception will be given in the Mansion house, in which the archbishop of Canterbury and the American ambassador are to speak. There will also be an afternoon meeting of London laymen at Lambeth. Dr. Mott will meet practically all the mission boards represented in the British conference and will speak also at the foreign mission sessions of the Church of Scotland general assembly.

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What Did Malines Signify?

"The Conversations at Malines" has now been published. The most remarkable feature in it is the memorandum by an unknown author on the Roman side which was read by Cardinal Mercier during these conversations. This document goes much further in its proposals than the Roman church would go officially. The formula advocated in it is "union, not absorption." The plan suggested in this memorandum is that the archbishop of Canterbury, receiving the pallium of the pope, would be reestablished as patriarch of the Anglican church, to which a good deal of freedom would be permitted. The Anglicans in their reply to this memorandum say: "The church is a living body under the authority of the bishops as successors of the apostles, and from the beginnings of church history a primacy and leadership among all the bishops has been recognized, as belonging to the bishop of Rome. Nor can we imagine that any reunion of Christendom could be effected except on a recognition of his primacy. But while we think both the eastern Orthodox and the Anglican churches would be prepared to recognize such primacy, we do not think it likely that they would be ready closely to define it." If it is true that the unknown author went beyond the mind of Rome, it is equally true to say that the Anglican representatives at this conference in no way represented the official Church of England. On the English side there were Lord Halifax, the dean of Wells, and Dr. Frere, bishop of Truro, and in the third and fourth conversations these were joined at the suggestion of the archbishop of Canterbury by Bishop Gore and Dr. Kydd. Able and scholarly men as these are, they would not claim in any way to speak for the Church of England, so that the conversations at Malines really resolve themselves into valuable discussions by advance-guards, if they can be called so, or as others think free-lances from the two churches. Father Woodlock, the remarkably able Jesuit, who speaks with much authority, does not believe that there is any possibility of cooperative reunion for the present. It is more remote than it has ever been since the days of Queen Elizabeth. He believes that "Anglicanism will remove further and further from the possibility of its acceptance of the Catholic faith. None but the smallest fraction of Anglo-catholics will ever accept the pope's universal authority and infallibility. That being so, it is foolish to base our hopes on something that is obviously unattainable." He closed his sermon with the words, "These Anglicans who really accept the Roman Catholic beliefs join the Roman church individually as converts, and we receive them by ten, eleven, and twelve thousand every year." It must be admitted that Father Woodlock represents more correctly the mind of the Roman church than the unknown author of the conciliatory gesture which is found in the record of these conversations.

* * *

What Can Be Done for the Russian Christians?

There has been no cessation in the campaign against the Russian persecution of religion. The declaration of the pope was given the strong support of the archbishop of Canterbury. Dr. Lang in the house of lords said, "I am taking steps to see that a full inquiry into the real facts about the situation, as regards persecution of every form of religion in Russia, should be undertaken by responsible and trustworthy men." Mr. Henderson has announced that the reports which caused widespread and deep concern were receiving the serious consideration of the government. He was also awaiting a report from the ambassador in Moscow. Questions are asked every day in the house of commons, and yesterday Mr. Shakespeare, who is a son of the late secretary of the Baptist union, inquired what attitude the government took with regard to the persecution of 100 Baptist ministers in Russia. The facts

(*Continued on next page*)

tion Sunday and Bishop McConnell the following Sunday. Rev. W. H. Sedgewick, formerly a Presbyterian minister, is the minister at Metropolitan.

Church League for Democracy Meets in New Haven

The annual meeting of the Church League for Industrial Democracy was held in New Haven, Conn., on Washington's birthday. There was a report of the work of the year by the executive secretary, Rev. W. B. Spofford, of Chicago. Two addresses were given: the first by Mr. Harry Russell, New England representative of the Workers' education bureau, who stated that the workers were increasingly feeling that the church is identified with the owning class; he outlined the aims and ideals of organized labor and expressed the opinion that sincere Christians could do nothing less than support their program. The second address was by Miss Mary Van Kleeck, research director of the Russell Sage foundation, who explained what is going on in industrial life, and emphasized the fact that "the function of the church is not to bolster up any particular industrial system, but rather to create new spiritual values as a new social order emerges from the old." Plans were made for the coming year, with emphasis upon the school for Christian social ethics, which is to be a part of the Wellesley conference in June.

Spirit of Faith Wins at East Orange, N. J., Baptist Church

A little over a year ago First Baptist church, East Orange, N. J., under the leadership of Rev. Francis C. Stifler, decided to build a new church house and to remodel its present church plant. About $110,000 was raised toward the cost, and

BRITISH TABLE TALK

(*Continued from preceding page*)

were not in dispute last July, the names could be given, and he wondered whether the government was going to fulfil its promise to take up these cases. The general feeling among English people at the moment is that there is a sufficient case made out that the soviet government is anti-Christian and is prepared to repress not only the Christian faith but every form of belief in God. But there is a lack so far of evidence to confirm many of the circumstantial reports which are published in the press. The evidence of an anti-Christian campaign is clear enough, nor is the country much impressed by the denial sent forth in the name of the Patriarch Sergius. The government has been cautious in its answers to questions in the house, and will wait till the inquiries which are being made have been answered. Their power to intervene must be limited. The fact that Stalin has entered upon a five years' campaign to establish firmly the communist rule and that he is known to be ruthless in his methods has to be taken into account. But what can be done? The call to prayer which is endorsed by Christian people is not treated by some critics as having any serious value at such a time. "We fear," says the New Statesman, "that communist fanaticism—which is itself a sort of religious mania—is not likely to be abated by Christian prayers. And except for prayer, as several of the Anglican bishops have pointed out, there seems no means of effective help to the victims of the fury. Political action certainly cannot be taken against the soviets."

* * *

And So Forth

The first lord of the admiralty, like several of his colleagues, Mr. Henderson for example, is quite at home in a pulpit or in a religious assembly. He is a Baptist and a local preacher. Last week when he spoke to the Industrial Christian fellowship, he acknowledged how much the members of the labor party owed their inspiration to their early religious teaching. . . . The upper house of convocation of Canterbury heard some plain speaking last week from the bishop of Southwark upon the scandal of the slums. When he visited some of the crowded parishes of south London he declared that "it is a perpetual miracle of grace that any are able to preserve their Christian faith" under such conditions. At the same assembly the bishop of Birmingham said that competition in armaments must ultimately lead to the destruction of peace, for if you prepare for war you will get war." . . . Canon Selwyn has moved that a committee be appointed to consider the religious values of broadcast services. "We are living," he said, "in an age in which the cult of the second-hand seems more widespread than ever."

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work went forward with speed during 1929. Then came the Wall street crash. But the spirit of faith still prevailed at First church. It was decided to raise an additional $40,000 to complete the work, and by the end of January of this year the effort met with success. Dr. Stifler reports that the greatest devotion on the part of the leaders and members of the church have made it possible to announce that the new equipment will be dedicated in May. In the meantime congregations are growing, membership is increasing and the church school is thriving.

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Special Correspondence on Japan

New York, February 17.

THE Kingdom of God campaign entered a new phase with the coming of 1930. It is now a truly united evangelistic movement. All over Japan union prayer meetings were held in the churches on Jan. 1, 2, and 3, for the success of this great undertaking. This is not the way in which Japan usually celebrates the new year. Christian mass meetings have been held in Tokyo, Osaka, Kyoto, Kobe and elsewhere, with thousands in attendance. Now a weekly newspaper appears devoted exclusively to the Kingdom of God campaign, and designed to follow up the advantage gained when a seeker for truth has his interest aroused but may not be ready yet to seek out a Christian friend or a pastor and talk things over. Indeed, on Jan. 10 all the leading newspapers of Tokyo and Osaka carried a message from the churches to Japan's non-Christian millions. We may look for astonishing results soon from this new form of cooperative Christian evangelism, for Japan is ripe for a spiritual awakening.

The Kingdom of God Campaign

* * *

Unreached Millions

The National Christian council of Japan is engaging in a survey to call the attention of Christendom to the as yet unevangelized areas of Japanese life. One of their most disturbing announcements is that of the nearly 30,000,000 people constituting rural Japan, an utterly negligible number have been reached by the Christian message. While Christian America builds her skyscraper churches, her fine religious, physical and social educational plants, etc., let her not forget that there is still much work to do in Japan if the mistress of the east is to be Christian in her leadership there.

* * *

Japanese Prevent Missionary "Cut"

An astounding thing has happened in missionary circles. The missionaries of the Methodist Episcopal church in annual session in Tokyo recently faced the unpleasant task of adjusting their budget so as to suffer least from an approximate 19 per cent cut in funds from America. Economize as they might in a budget which had already been greatly reduced during the past few years, they saw no possibility of making ends meet without actually dropping work undertaken years ago, when suddenly the representatives of the Japan Methodist church, who had recently been admitted with some misgivings to mission administrative councils, volunteered to return part of the annual mission grant to their church for purposes of their own development and expansion. The mission budget was balanced, no missionaries need drop native pastors or other evangelistic work, and we are given one more assurance that missionaries are needed and most earnestly wanted in Japan for genuine labors of love and cooperation.

* * *

And So Forth

Prince Takamatsu, third son of the late Emperor Taisho and grandson of Meiji Tenno, was in January united in marriage with Miss Kikuko Tokugawa, daughter of the man who but for the renunciation of his power in favor of a restored monarchy with Meiji as the emperor would doubtless today be the mightiest potentate in Japan, as was his father when Perry approached Nippon. Thus are the royal family and the Tokugawas joined by another pledge of loyalty to the everlasting glory of imperial Japan. . . . Religious freedom continues to be an issue. Removed from the center of the national stage by the coming of a liberal government to power, the battle has been taken to the prefectural capitals, and Christians are obliged to be alert as to their constitutional rights. A case recently appealed to the governor of Ehime prefecture brought promise of restoration of the rights and freedom traditionally enjoyed before bigotry and political conniving got in their dread work. . . . Japan is selecting and preparing her delegates to the world conference on peace to be held in this country during the coming summer under the auspices of the Church Peace union. Buddhism and Shinto will be represented by a large and influential delegation. The Christians are equally anxious that the Japanese church be also adequately represented, and a committee has been appointed to find ways and means of making this possible.

T. T. BRUMBAUGH.

St. Olaf Choir Tours Southern States

The St. Olaf Lutheran choir, of St. Olaf college, Minneapolis, has been win-

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ning high praise in its tour of the south, under the leadership of Dr. F. Melius Christiansen. The chorus of 60 voices, sometimes called "the greatest choir in America," visited such cities as Nashville, Chattanooga, Charleston and Columbia, S. C., and Jacksonville, Fla.

Son of Henry Churchill King Goes to Washburn College, Topeka

Rev. Philip C. King, of Oberlin, O., son of Dr. Henry Churchill King, president emeritus of Oberlin college, has been elected as associate president of Washburn college, of Topeka, Kan. Recently Mr. King has been connected with a financial firm of New York City.

Berkeley, Cal., Methodist Churches Unite

College Avenue Methodist church, Berkeley, Cal., has united with Trinity church of that city. The College avenue property will be sold and the money used in the erection of additional units for the

Special Correspondence from Nashville

Nashville, February 24.

IN A FORMER letter I mentioned the fact that a Harmon prize had been awarded to President W. J. Hale, of the Tennessee Agricultural and Industrial state college. This institution, established by the state legislature some twenty years ago, is relied on chiefly for the training of colored teachers for the rural and village Negro public schools of the state. The president is himself from the ranks of such teachers. Self-educated through manual labor, the son of a poor widow, he understands the conditions and needs of his people in a field that was long neglected. Made president of this school, which is located in a suburb of Nashville, when it was founded, he has during the intervening 19 years displayed so much of energy, tact and enthusiasm that, by securing as time has gone on ever increasing appropriations, he has seen the institution pass from the stage of a modest experiment to a position ranking with that of Tuskegee and other great training schools for Negro youth.

A Deserved Award

* * *

A Representative Gathering

The Harmon foundation delegated to Dean W. F. Russell, of Teachers' college, Columbia university, the formal presentation of the award, a medal and a check for $400. The ceremony took place Feb. 18. On the platform and participating were the governor of the state, the state superintendent of public instruction, a judge of the state appellate court, presiding, the speaker of the lower house of the legislature, numerous white and Negro educators, and other prominent citizens. The expressions of confidence and good will given utterance by these visitors, beginning with the governor, were such as any citizen, no matter of what race, might well be proud to hear. The fact that during the period of President Hale's services, and due in part to the supply of teachers turned out by him, the term of all primary schools in Tennessee has been extended to eight months in the year, was repeatedly mentioned.

* * *

The Measure of His Devotion

The recipient of these honors responded in a way which gave any who were unacquainted with him—among whom must be numbered this correspondent—a clue to the man's success. Frankly surprised at it all, half way incredulous, he showed himself deeply appreciative of his friends and their confidence. He took the check that accompanied the medal, and quietly remarking that he would increase it by a like amount, handed it to the treasurer of a fund for the benefit of Negro education. The little medal he held up declaring that it stood for the gold of friendship, especially the friendship that crosses lines of race and social rank. Despite an occasional tremor in his voice he was wise and humorous, after the manner of his people, as he reviewed the story of the school which is his life, noting the large group of substantial buildings that now surround the first one erected, and announcing with pardonable pride that others would immediately be built in the sum of half a million dollars, for which the funds are already in hand.

* * *

A Voice from Overseas

A visitor to Nashville last week was Dr. Georges Thelin, of Geneva, Switzerland, a member of the International Labor office of the League of Nations. He is making a study of economic and social conditions in the United States. Meeting the social sciences group of the faculty of Vanderbilt university at an informal luncheon he gave us a lucid account of the work of the International Labor office, afterward submitting himself to an hour of questioning.

* * *

An Optimist on Church Union

During a hurried visit to our city the other day Dr. Cleland B. McAfee, moderator of the general assembly of the Presbyterian Church, U. S. A., publicly committed himself to the prophecy that by the year 1933 the two larger wings of American Presbyterianism would be united into one church.

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Death of Bishop Arthur C. Hall, of Vermont

Rev. Arthur C. Hall, bishop of the Episcopal diocese of Vermont for more than a quarter century, died at his home in Rockpoint, Vt., on Feb. 26, as a result

Representatives of Churches Adopt Peace Aims for 1930

AN immediate and substantial reduction in armaments was demanded by the representatives of 35 communions and allied religious organizations who attended the third national study conference on the churches and world peace, held in the First Methodist church, Evanston, Ill., Feb. 25-27.

Message Sent to London

The following message, unanimously adopted by the conference, was immediately transmitted to President Hoover and to Secretary of State Stimson, head of the American delegation at the London naval parley: "The study conference on the churches and world peace, consisting of about 150 delegates from 34 communions and affiliated religious organizations, meeting in Evanston, Ill., expresses its earnest desire for the success of the London naval conference. Maintaining that the conference should be conducted upon the basis that war has been renounced in the Pact of Paris, we request President Hoover and Secretary Stimson and his associates to press for genuine naval reduction. To this end we urge the greatest possible reduction in all categories, including immediate reduction of battleships and an agreement for their eventual abolition.

"We further earnestly urge that the United States declare its willingness to confer with other powers when any international crisis threatens to disturb the peace.

"We affirm that not only does the Pact of Paris morally commit us to such a step, but that the present conference affords an extraordinary opportunity for taking it with the most beneficial results. We believe that such a step as this on the part of the United States is required as an essential condition for real naval reduction now, for further disarmament in the future and for the prevention of war."

Other actions taken by the conference included the adoption of the following findings:

General Findings

Believing that God hath made of one blood all nations to dwell together in unity, we hold that nations as well as individuals are subject to the moral law, and that all problems arising among them of whatever nature or origin they may be, such as matters of racial conflict, immigration policies, tariff barriers, world markets, and control of natural resources, can be solved only in accordance with the mind of Christ as disclosed in the Golden Rule and the Sermon on the Mount. We feel it to be a primary duty of the Christian churches to accept their inherent responsibility for the proclamation of this ideal to the end that war may be abolished and cooperation and good will may prevail. In pledging ourselves to peace we pledge also our loyalty to the cause of social justice.

Believing that the institution of war is contrary not only to the ethics of Jesus, but also to the law of the nations as expressed in the Pact of Paris, we urge the churches to proclaim the conviction that good citizenship and true patriotism must henceforth be manifested in individual conduct that shall be in harmony with this pledged word of the nations.

We find in this conviction additional reason for calling upon our government to respect the principle of free conscience with regard to war, and we affirm the duty of the church to support with moral approval individuals who hold conscientious convictions against participation in military training or military service.

We believe the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others. We urge that the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the pact by which the nations have renounced war as an instrument of national policy.

We hold that in the light of the gospel of Jesus Christ, and in the light of the obligations assumed by our country under the Pact of Paris, our national sovereignty, national honor and national interests should be defended only by pacific means. We hold further that in the light of the gospel of Jesus Christ and the Pact of Paris resort to war is the degrading of our national sovereignty, national honor and national patriotism, and that our national interests can be best preserved by living up to the spirit and intent of the Pact of Paris.

We hold that world peace can be maintained only by peaceful means such as arbitration, conciliation, mediation, committees of inquiry, and judicial settlement.

Recognizing that many of the elements and institutions of our industrial and economic order are essentially unjust and un-Christian, and to that extent causes of war, we urge upon our churches that they undertake a fundamental study of our civilization for the purpose of discovering those elements in it which are unjust and un-Christian and bringing them to the attention of all Christians.

The London Conference

This conference is desirous that the resolutions adopted regarding the London conference be widely used (a) for stimulating intelligent discussion in the moulding of the opinion of our Christian constituencies and the entire citizenship of the country, and (b) for conveying to those responsible for deciding these important questions the strong convictions held by the Christian organizations represented in this conference.

We therefore request each denomination represented to give publicity to the action of this conference through all regular channels of communication, asking:

(1) That the ministers themselves deal with the subject definitely and simply from the pulpit in order that the congregation may understand the issues involved.

(2) That discussion by organized groups in the church be encouraged in a study of the teachings of Jesus upon world peace and of the best practical methods for securing and maintaining world peace in our day.

(3) That there be appointed in each church a committee to secure and distribute throughout the membership the excellent printed material put forth on the issues of world peace in the London conference by (a) the commission on international justice and good will of the Federal council of the churches, 105 East 22nd street, New York, (b) the Foreign Policy association, 18 East 41st street, New York, (c) the National council for prevention of war, 532 17th street, N. W., Washington, D. C., (d) the League of Nations association, 6 East 39th street, New York, the Women's League for Peace and Freedom, and kindred organizations having for their object education for the preservation of peace.

(4) That where possible it be suggested to the constituency of the churches that they vote approval of resolutions similar to that passed by this conference and transmit the same to President Hoover and to the United States delegation in London.

(5) That individual members of the church be urged to send personal communications embodying the same convictions.

Naval and Military Budget

In view of the rapidly mounting expenditures of the United States for instruments of war and the warnings which President Hoover has given the American people to the effect "that current expenditure on strictly military activities of the army and navy constitutes the largest military budget of any nation in the world today" and that "during the current fiscal year the expenditures will reach to over $730,000,000, excluding all civilian services," and that "programs now authorized will carry it to still larger figures in future years," we hold that the churches should resolutely oppose such increased expenditures and that they should work for drastic reduction of military appropriations. The churches should throw the whole weight of their moral authority into a crusade for winning men's minds to the conviction that the security, peace and welfare of our country and the world depend in this age of science in effectively demobilizing the armed agencies of death and in efficiently constructing and improving pacific agencies for the settlement of every form of strife.

Military Training

1. We agree with former Secretary of State Kellogg that "the most certain insur-

(*Continued on next page*)

of a heart attack following a ten day illness from pleurisy. Bishop Hall was 82 years of age. He was born in England, and came to America in 1894.

Dr. Sidney Weston to Visit Palestine

Dr. Sidney A. Weston, general manager of the Congregational Publishing society,

ance" against war "is the training of the thoughts of man in the way of peace" and we deplore the present federal expenditure for military training in high schools, civil colleges and summer camps—an expenditure which is greater than the total operating costs of the department of state.

2. Accepting the expert opinion of the World federation of education associations, the National Education association, and other competent bodies, that military training is not the best form of training for developing physique, citizenship and patriotism, we urge that the Citizens military training camps should be reorganized and renamed without the military element but with emphasis upon physical development, and non-military ways of national service such as projects of reclamation and conservation of natural resources, and that the control of these camps and expenditures for the same should be lodged in the department of the interior, or some other civilian agency, and not in the department of war.

3. With regard to the Reserve officers training corps we call the attention of the churches to the particular dangers of military compulsion, military propaganda and military money inhering in war department control of this military education in civil universities and schools. We urge the churches throughout the country to gather fact material in local communities and states and study intensively the psychological effects of military courses, especially their effect on the attitudes of students toward such questions as preparedness, the world court, 100 per cent nationalism, freedom of speech and discussion, etc. We also urge that wherever compulsory military training exists our churches shall spread the facts concerning it so as to facilitate speedy abolition of the same. We recommend cooperation with the committee on militarism in education and other peace agencies studying this subject. Especially in high schools and church schools and colleges we believe that military training is out of place and that there should be no compulsory military courses in any civil institution of higher learning. To this extent, at least, the national defense act should be revised and amended so that our government, which has signed the Pact of Paris renouncing war as an instrument of national policy, will no longer aid in coercing school boys to prepare for battle.

The World Court

This conference is convinced that the tradition of the United States points directly to membership in the world court; that the conditions of adherence to the court indicated by the senate in its reservations of 1926 have been met by the action of the member states and by the Root-Hurst protocol; and that such membership is essential to the fulfillment of America's international obligations. It urges upon the churches efforts to make plain to their constituencies the reasons for American adherence. It also urges that churches and groups or individuals within the churches communicate to the President of the United States and to the senators from their respective states their convictions.

We believe that the United States should accept the optional clause for obligatory jurisdiction and we urge that the significance and advantages of such acceptance be made a matter of serious study in preparation for an enlightened understanding of the question whenever it may come up for decision by the government.

The Pan-American Arbitration Treaty

We are convinced that the Pan-American arbitration treaty for the obligatory arbitration of all justiciable disputes, signed on January 5, 1929, by twenty American states, including the United States, is a notable step forward in fulfillment of the obligations of the Pact of Paris. When this treaty is submitted to the senate for its consent and ratification we ask all citizens to join in urging that it be ratified without any exceptions or reservations.

Armed Intervention

We believe that diplomatic means and not armed protection should be employed for the protection of the lives and property of the United States citizens in foreign countries. We hold that United States citizens who go abroad or who invest their capital in enterprises in foreign countries should look for protection to the laws and governments of these countries, assuming any risks which this may involve, and that they should not expect the United States government to intervene with armed force on their behalf.

It is our conviction that the policy of armed intervention in any American country by the United States should be abandoned. If situations should arise which seem to demand intervention by outside nations, we believe the United States should take the initiative in inviting other nations concerned into conference regarding the situation, with a view to pacific adjustment.

The League of Nations

We express our gratification in the increasing cooperation of our government with the League of Nations in matters pertaining to disarmament, economic collaboration, the promotion of health and morals and other activities. Looking to the future, we advocate that the United States become a member of the League of Nations, with such reservations, if deemed necessary, as may be mutually acceptable to the United States and to the members of the league. We believe that the sooner this occurs the better it will be for a world earnestly trying to organize itself for peace.

Relations with the Orient

In the light of the Pact of Paris the churches should restudy and revaluate their responsibilities in relation to world

(*Continued on page* 350)

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which he has served for 25 years, will sail in April for a tour of Palestine and the near east.

Bishop Nicholson Goes to Porto Rico

Bishop Thomas Nicholson, of the De-

Special Correspondence from Ohio

Columbus, February 28.

THE merger of the Herald of Gospel Liberty, 122-year-old organ of the Christian church, published from Dayton, with the Congregationalist of Boston, which takes effect with the issue of March 6, removes an outstanding landmark from the religious scene in Ohio. This is one of the immediate results of the union that is being consummated by the Congregational and Christian churches. Since the death of its brilliant editor, Dr. Alva Martin Kerr, the Herald's editorial pages have been carried on by Dr. Frank G. Coffin, pastor of the Federated Christian-Congregational church in Columbus, president of the general convention of the Christian church and co-moderator, with Fred B. Smith, of the general council of Congregational and Christian churches, while Hermon Eldredge of the church's headquarters staff in Dayton has functioned as managing editor. Dr. Coffin's church in Columbus represents one of several local church mergers that have resulted in Ohio from the overhead union of the two denominations, other instances having taken place in Springfield, Lima and Fort Recovery. The first joint state convention of the two denominations is being arranged for this spring by a committee composed of Rev. Omer S. Thomas of Covington, Rev. A. G. Caris of Defiance and Rev. Paul S. Kershner of Conneaut for the Christian church, and Rev. Paul G. Macy of Toledo, Rev. Dan F. Bradley of Cleveland and Rev. E. S. Rothrock of Cleveland for the Congregationalists.

Famous Church Paper Merged

* * *

Proposed Church Unions Attract Wide Attention

Several other proposed interdenominational unions are attracting special attention in Ohio, partly because of the strength of the negotiating denominations in this state, partly because of the discussions of these projects that took place at a series of joint luncheons of ministers of the denominations concerned during the recent Ohio pastors' convention, for which nearly 1,300 clergymen of more than 20 denominations registered. The Church of the United Brethren, for example, with its national headquarters at Dayton, has more members in Ohio than in any other state, while the Evangelical Synod and the Reformed Church (U. S.) each count their second largest state groups in Ohio; the plan of union drafted by official commissions of these three bodies has been pending for more than a year. Presbyterians and United Presbyterians, whose union was proposed in their recent conference in Pittsburgh, both have great strength in this state. Another step to reduce the number of independent Lutheran bodies will be taken in Ohio next August, when representatives of the joint synod of Ohio, the synod of Iowa and the Buffalo synod meet in Toledo to complete their union in the "American Lutheran church." Baptists and Disciples have had several local conferences in Ohio in recent months to discuss the pending proposals for closer union and cooperation between their two groups. The more vaguely defined Methodist-Presbyterian union proposal is also receiving much notice here, where Methodism has a predominance greater than in any other state, perhaps, and where the Presbyterian church has a membership exceeded only in Pennsylvania and New York.

* * *

Ohio Convention Idea Spreading

The Ohio pastors' convention, of which the 11th annual session has just been held, was for years the only regular statewide gathering of pastors of all denominations held anywhere in the United States. It is interesting to note that in the past two or three years several other states have adopted the idea, and have given credit to the Ohio convention as their source of inspiration. Indiana has just had its third annual session, while New York, Pennsylvania and Kansas have had their initial conventions. Illinois pastors will meet in March and those of West Virginia in the summer.

* * *

Old Age Pensions Approved By Church Council

The social service committee of the Ohio council of churches, of which Rev. Sidney E. Sweet, Columbus Episcopal rector, is chairman, outlined a more active program for the current year in its recent report to the council's annual meeting. On its recommendation it was authorized by the council's governing body to "investigate thoroughly the facts and circumstances attending industrial crises and publish its findings and conclusions concerning the questions of Christian ethics involved." A plan to employ a social service secretary for the council, provided a budget of $5,000 for that purpose can be raised, was approved.

Vinton E. McVicker.

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troit area of the Methodist church, has sailed for San Juan, Porto Rico, where he is to preside over the annual meeting of the Porto Rico mission conference. He will also make several addresses at various points on the island.

Correspondence from Southern California

San Diego, Feb. 10.

ALL the denominational gatherings recently are better attended, followed with more interest, and characterized by more vital and vitalizing programs. This is true of the men's assemblies as well as of those of youth, while even the women, usually more steady in their loyalties and more and more even in their enthusiasms, also note a rising tide of interest and optimism. Jan. 11 and 12, the Southern Congregational conference of young people met in Riverside for their midwinter convention. They came—289 of them—from 16 southland cities. The Riverside Congregational church, with its beautiful and commodious Spanish-Gothic building, was host to them. Dr. John Gardner, formerly of New England Congregational church of Chicago, who has made a large place for himself in the church life of the United States by his pulpit work, his expository writing in the Record of Christian work and his Northfield addresses, preached the convention sermon. Dr. Edward E. Thompson, who has but recently come among us to be pastor of the First Congregational church, Pasadena, for so many years served by Daniel Fox, gave the Saturday night address. The sunrise service on Mount Rubidoux, which had been anticipated eagerly by the delegates, could not be held, owing to one of the heaviest storms in the history of southern California, which continued all day Saturday and Sunday, and flooded valleys and banked the mountain roads with snow. Never did Riverside look more beautiful than on this particular occasion, bedecked as she was with her dark green orange groves loaded down with golden fruit ready for the market, and circled with mountains, snow covered to the foot of them. It was a unique setting for a California convention.

Signs of a New Enthusiasm

* * *

Passion for Peace

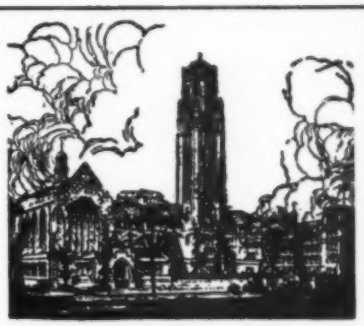
The convention theme was, "How the Ideals of Jesus Challenge the Standards of Youth." It may be said that that is absorbing the attention of not only the young people of Congregationalism, but youth generally. The convention met in twelve groups Sunday morning at 9:30 for a discussion of the various phases of this subject, and findings were submitted to a joint conference in the afternoon. The program swept the complete gamut, from the mystical union of the believer with his Lord to the fullest social application of the teachings of Christianity. Nor was this superimposed upon the delegates; it came up from the thinking of youth. These young men and women stood for self-determination and discussed the profound questions raised with candor and the confidence of youth. Possibly the subject that loomed largest in their thinking was the evil of war, and in the treatment of this question it may not be unfair to say that, like their elders, there was possibly more heat than light in their discussion; but the significant thing, surely, in regard to this subject, whether we think of young people or their elders, is the passion for peace and the determination to bring about the outlawry of war; the technique will come later. It is clear that the youth of today, impatient of needless restraints, are yet not without a wholesome respect for authority, and particularly parental authority, and are by no means without reverence.

* * *

Reestablishing the Migrant

One of the problems confronting the religious worker in southern California, however, is more than that of interpreting Christianity, for here we are constantly face to face with the fact that people are coming among us from all parts of the United States. They have pulled up their stakes and broken the habits of a lifetime and have come here to seek a new abiding place. This condition has been accentuated, I think, at the present time by the emphasis upon the Boulder Dam project. Anyone who will visit the Imperial valley at the present time and see the hundreds and thousands of autos coming in from the north, the south, and far east and the middle west, loaded down with passengers and household goods and kitchen utensils and sleeping equipment, will not need much imagination to picture the strain that is being put upon the churches to welcome these newcomers and to tie them up with the work in the new place. Many of these people come from small communities and are intoxicated with the wine of the new life and the strange and alluring attractions they find. Instantly they feel the call of the beaches and the mountains and the open spaces, and the outdoors of this southern climate. It is not to be wondered at that many of them neglect religion.

JAMES ALLEN GEISSINGER.



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Catholic Priest Awarded Carnegie Prize

Rev. Bernard Huss, priest of the Catholic church at Mariannhill, Natal, South Africa, was recently awarded a Carnegie prize for his work in the field of social service in Natal. The award entitles him to make a study tour in the United States.

Will Restudy "Message and Purpose" of Y. M. C. A.

It is reported that all of the leaders asked to serve on the commission of the Y. M. C. A. to restudy and restate the message and purpose of the Y have accepted the charge. Among the leaders who are aiding in this task are Bishop McConnell, Dean Weigle, Dr. C. B. McAfee, Dr. William Adams Brown, Dr. C. A. Barbour and Dr. George C. Pidgeon.

Special Correspondence from Chicago

Chicago, March 1.

WHEN I read certain items in the press during the past week I wondered if my memory was playing me a trick. But on looking up the first amendment to the constitution I found that there it was all right: "Congress shall make no law . . . abridging the freedom of speech . . . or of the right of the people peaceably to assemble . . .," and so on. Also there is something about people being secure in their persons, houses, papers and effects. Yet I read in the papers that 75 policemen attended a meeting of the Trades Union Unity league, described as a communist organization, last Wednesday evening and effectively muzzled the orators. Secretary Nels Kjar opened the meeting and, glancing around at the guardians of the law, said, "We ought to have a good meeting; we have plenty of protection." Then, according to the newspaper report, a policeman stepped forward and said, "One more crack like that, and out you go!" There was some speechmaking, chiefly on the text, "We want work or wages." When the meeting was over and the crowd started to leave, a small riot broke out in which even the newspaper reports indicate that the reds were not the aggressors. But they were bundled into patrol wagons and taken to detective headquarters. Those arrested, according to the newspaper report, were chiefly boys and girls, 17, 18 and 19 years of age. Not to discuss the violation of fundamental constitutional guarantees, I wonder if anyone can think of a more effective way in which to promote radicalism? Then again I read that the police raided communist headquarters and "wrecked office furniture and destroyed books, papers and records, including a number of pamphlets containing extracts from the writings of Lenin and Marx." Our communistic friends may perhaps console themselves by going to the public libraries and reading the complete works of Comrades Lenin and Marx.

Free Speech and Peaceable Assembly

* * *

The Salvation Army and The Unemployed

After all, disturbances such as the one reported above—and they are taking place all over the land as well as abroad—are merely symptomatic of serious economic depression and maladjustment. The Salvation army's plan of dealing with the problem, although it cannot get at the roots of the trouble, will certainly do more to ameliorate the situation than will any amount of repression. The army reports that it is taking care of more than 1,000 jobless and hungry men a day, and providing temporary employment for many of them. A statement by Lewis E. Myers, president of the Salvation army board of Chicago, says, "There are no bums and hoboes crowding our institutions, but working men, many of whom are penniless and their families in desperate straits." A recent survey of the army of 1,000 unemployed men showed 524 to be skilled workers and 476 unskilled. Eighteen were college graduates, 212 high school graduates, and only 26 illiterates. The army is seeking funds to build a new industrial home for unemployed men. The activities of the Chicago church federation's commission on the church and industry, of which Mr. James Mullenbach is chairman, in the interest of the unemployed, are bearing fruit. A permanent central committee to coordinate the work of Chicago agencies dealing with unemployment is being formed, and already an increasing number of jobs are being channeled through the Illinois free employment agency. One of the real needs is for an improvement and expansion of this agency, as recommended by the commission.

The Gap Between Church And Church School

The Chicago council of religious education, of which Prof. W. C. Bower is chairman, got its finger on a real problem for an all-day conference last Monday. "Bridging the Gap between the Church and the Church School" was the topic. The tendency of church and church school to become practically independent and competing organizations; the tensions which develop between pastors and directors of religious education; the small percentage of transference of membership from church school to church, these and like matters were up for discussion. And the discussion was no mere fighting the air; it was based on a careful study of the situation as it obtains in Chicago conducted by a committee headed by Rev. O. H. McDonald, director of religious education in the Englewood Baptist church. The carefully formulated 5-page report was placed in the hands of all delegates so as to promote an intelligent consideration of the problem. It need not be said that the discussion did not solve the problem, but it did clarify it, and the committee proposes to continue its work. No doubt it will be heard from again. The chief speaker on the program was Dr. Phillips B. Osgood, rector of St. Mark's Episcopal church, Minneapolis, who has successfully carried through a most original program for dealing with the problem.

* * *

And So Forth

The third National study conference on the church and world peace was held at Evanston First Methodist church, Feb. 25-27. Over 150 delegates, representing 34 denominations and allied organizations, were present. . . . The first convocation of Illinois ministers will assemble at Springfield, March 3-5, under the chairmanship of Dr. Herbert L. Willett, formerly western representative of the Federal council of churches and a contributing editor to The Christian Century. An attendance of several hundred ministers is anticipated. . . . The cause of religious education as well as the Presbyterian church lost a leader in the death of Dr. Ralph W. Owens, director of religious education for the presbytery of Chicago, a week ago. . . . Plans are already under way for a number of religious services in the loop during Lent. . . . Denominational lines are breaking down and creeds are falling by the way, according to Dr. Hugh Black of New York, who spoke at the Sunday Evening club Feb. 23. . . . The body of Bishop Charles P. Anderson has been finally interred beneath a plain marble altar in the new chapel named in his honor at Western theological seminary, Evanston.

CHARLES T. HOLMAN.

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JEROME DAVIS, *Editor*

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CHURCHES ADOPT PEACE AIMS

(*Continued from page* 345)

peace. They should study with increased earnestness and sympathetic insight the development of the attitudes which manifest themselves today: (1) in suspicion and criticism of the west on the part of the orient, (2) in demands for removal of limitations to national aspiration, and (3) in protests against western arrogance and imperialism of whatever type. They should strive to understand the currents of thought which are now sweeping across the far east. They should reaffirm and greatly strengthen their missionary program along lines calculated to promote international good will and understanding.

I

A. We are convinced that the christianization of our impact on the orient cannot be fully attained until many attitudes and practices in our own country are transformed: race prejudice; disregard for law; child labor and other forms of industrial injustice; foreign investments under unethical conditions; military training in our educational institutions; vicious and misleading motion pictures; and a sensational and jingoistic press.

B. We believe that every nation should bring its own life to the highest development, but we call attention to the dangers of narrow nationalism. It is the obligation of Christian people to work persistently toward changing those attitudes and practices which are roots of war.

II

China is naturally eager to secure the revision of treaties which seem to impair her sovereignty because of their provision for special rights for foreigners, extraterritoriality, and concessions. We are grateful that Great Britain and the United States have already repeatedly declared their readiness to negotiate on these matters with representatives of the Chinese people. We earnestly hope the time may soon come when some practical plan for effecting advance in this direction may be mutually agreed upon so that China shall not feel herself to be hindered from internal reconstruction by the presence of foreign gunboats and military forces. In this connection we would call attention to the statement of the Jerusalem meeting of the International missionary council as follows: "The protection of missionaries should be only by such methods as will promote good will in personal and official relations" because "the use or the threat of the armed forces of the country from which they come for the protection of the missionary and the missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message."

III

We are aware that the exclusion clause of the immigration act of 1924 still remains and gives grave offense to Asiatic peoples. While Japan keenly resents the humiliation which she feels was placed upon her she is maintaining an attitude of dignified and restrained protest. We earnestly urge that this matter should be set right either by a new treaty or by placing Asiatics under the quota provisions of the immigration law, or by any other arrangements that may be mutually satisfactory.

IV

In the light of the peace pact, which tends to render obsolete some of the reasons originally given for our holding of the Philippine islands, we call upon the churches to study this question in its newly emerging economic and political implications, and to help form such public opinion as shall solve the problem of Philippine independence upon the highest standards of international justice rather than upon an opportunistic basis.

V

We propose that the executive officers of this conference be asked to secure the preparation of a popular but reasonably adequate statement which will set forth historically the growth of relations between the east and the west, and the development of such arrangements as extraterritoriality, military protection of foreigners in far eastern countries, and other similar and related practices.

Officers Elected

Action was then taken by the conference looking toward the incorporation of peace education materials in the teaching curricula of the church at large. The findings of the Evanston conference are addressed to the churches in the form of a "message" to be acted upon by each of the cooperating communions and religious organizations.

The Rt. Rev. G. Ashton Oldham of the Protestant Episcopal church was re-elected chairman of the National committee on the churches and world peace. Vice-chairmen elected were Dr. M. Ashby Jones, of St. Louis, and Mrs. Thomas Nicholson, of Detroit. Dr. John H. Lathrop, of Brooklyn, N. Y., was named chairman of the executive committee, and Dr. Sidney L. Gulick, Dr. Benjamin S. Winchester, and Mr. Walter W. Van Kirk were elected secretaries of the conference. The time and place for the holding of the fourth national study conference was left to the discretion of the executive committee.

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